The Universalist Leader

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January 17, 1925

William D. Kerr

The Universalist Leader

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

TWO MEN AND THE FIVE YEAR PROGRAM

TWO rather important men in the Universalist Church and in the affairs of our country at first refused to go into active work for the Five Year Program because of diametrically opposite reasons. One held back because of reports that our leaders are hoping for a merger of several liberal denominations into "a united free church." If this new program meant work for a Universalist Church, said this first man, he was for it. If not—well, what was the use? The other man held back because he felt it did mean work for a denomination and he was sick enough of that. If it meant something larger he was for it, but if it meant tinkering an old machine, he declared, he was against it.

To both of these men we have something to say:

First of all, that there is no proposition pending that we know of to merge the Universalist Church with any other. But if there were could not the other Church, or other two Churches, or other half-dozen Churches, going into the merger say with just as much or as little reason, "What is the use of building up if we are going into a merger?" What would we think of them? What would we think of a shoe manufacturer, struggling along in a small town, having trouble to market his output, who should take that kind of attitude toward going into a combination which would give him a thousand opportunities he never had before? What if he should say: "Well, our Phoenix Mill has gone in with the New York Mills and made the United Woolen Company. I might as well let the machinery run down. Stop work on that extension and cancel that contract for raw material." Wouldn't we consider a mill man crazy who talked that way?

Clear-sighted men in church work know that excessive denominationalism is an evil. They would like to correct it. They would like to bring together people who think alike and are alike and transform weak denominations into strong. If they should succeed and thus multiply our opportunities for service, does any one imagine that we would not need our endowments, our scholarships, our colleges, our pension funds, our church buildings, our ministers and our laity? If the time comes when we shall be able to line up with other comrades, we will do it because of the work there is to be done in this old world and because we believe that together we can do that work quicker and better. When that time comes, if ever, we shall rejoice in every dollar, every building and every man we can put into the union. We shall need them all. We shall be proud to contribute them as our share. We shall be ashamed of any poor, unworthy, little, inadequate contribution we shall have to make then, if we don't build bigger and better things now.

Nor must we imagine that our treasures will be lost to us. They will be ours just the same and with them all the resources of our partners and friends. John Murray, Hosea Ballou and the other Universalist fathers will not be lost. They will be made known to a larger constituency. By their side we will place the figures of those in other denominations who have been pioneers of liberalism.

Now to our other friend who can not wait for the glad day, let us say this: We sympathize with the longing for a larger fellowship now. So does nearly every Universalist minister. These men and women have borne the brunt of isolation and know what it means. They have seen the machinery working and have longed for newer models, more cylinders, greater power—not because they would have to do less but because they would be able to do more. But they see, as practically all of us see, that such things can not be forced. They grow. Even now they are growing. Universalists can not make the overtures for a new alignment and do not propose to. Other people are in a position to do it much more effectively. What is up to us is to do such a big, unselfish, useful part of the common Christian task that we will have a conscience void of offense to God or man, and then let the rest take care of itself. To do our share we must have men, money, machinery and the indwelling of the Holy Spirit. We are building up the Universalist Church, not for itself or ourselves but for

the world. We are trying to do it in the spirit of him who said, "For their sakes I sanctify myself." Christ strengthened himself not merely to be strong but that he might serve.

If we ever find ourselves in a selfish little sect existing for itself some of us will get out speedily. That is not our Universalist tradition, however. That, in our opinion, will not be our Universalist future.

To both men directly we have said something of this sort and they are with us.

On these terms who will come in? On these terms what Universalist can stay out?

* *

THE NEW WESTERN CHAIRMAN

WILLIAM D. KERR, of Chicago, Western Chairman of the National Layman's Committee for the Five Year Program, is a forceful personality. He is a lawyer and was born in Chicago, Sept. 4, 1883. His father, Samuel Kerr, and his mother, Mary D. Kerr, were both Universalists and both graduates of Lombard College. His father served as a trustee of the Universalist General Convention and as president of the Illinois Universalist Convention.

Wm. D. Kerr was graduated from Northwestern University in 1904 and from the University of Wisconsin Law School in 1910. He was admitted to the Illinois Bar in 1910, and since has practised in Chicago. He is the surviving member of the firm of Kerr and Kerr. For some time he was lecturer at Northwestern University Law School on the law of public service corporations. He is a member of the Executive Council of the Department of Public Utilities, of the National Civic Federation. Other important happenings in his life may be summarized briefly as follows:

Married Florence Ethel Works of Minneapolis, Oct. 26, 1912; two daughters, Mary Kerr and Susan Elizabeth Kerr. Member: Chicago Bar Association, Illinois Bar Association, American Bar Association, Sigma Chi Fraternity, Phi Alpha Delta Law Fraternity, Union League Club, Chicago and Oak Park Club; treasurer for the past four years of Illinois Universalist Convention, and trustee of Ryder Fund for the relief of superannuated clergymen. Home, 303 North Grove Avenue, Oak Park, Illinois. Office, 105 South La Salle Street, Chicago.

Judge Robert Hill, Executive Chairman of the National Laymen's Committee, said recently:

"We consider ourselves fortunate to get a man of Mr. Kerr's standing and driving power to take hold of this great work for our Church in the West."

The denomination is to be congratulated which can enlist such busy men in its service.

* *

THE MIGHTY LITTLE CHURCHES

PEOPLE smiled at first when Judge Hill and his associates began to talk about the "Five Year Program" intending to help the local churches and to give special attention to the churches "the hardest up." To every minister writing in and saying, "It is a glorious thing, but you don't expect us to help," the committee replies, "You are just the one we do expect to help." No matter what the local debt, the local building program, or the amount of help the church has to get from the State or General Convention, not one church is to be excused. Organized as we are, nobody dreams of insisting that churches pay their quotas, but with Universalists the moral obligation is a moral imperative. Churches do not want to be among those that do not pull their oar with the others.

And the reason that the National Committee can take such a strong, uncompromising position is that they do not propose to leave the churches alone to do the job. The committee is not organized for the task of raising one million dollars in five years. It is organized to inspire and help the churches do it. It will furnish speakers. It will send out literature. It will promote general publicity. It will assemble plans of church financing and advise as to their application to a special place. And above all, it will generate a spirit throughout the denomination which will bring in and set at work men who have not been helping our cause.

With confidence we say that the committee will do these things, for it is doing them.

And they are wise in excusing nobody. The hard pressed, but courageous, churches taking hold of the Five Year Program and succeeding with it already have done more for the common project than many strong and prosperous churches. They illustrate and create a spirit, and the spread of a right spirit is all that is needed.

* *

WAS VON BERNHARDI RIGHT?

CHRISTIANITY is only properly applicable to personal and private relations," said von Bernhardi, "where the interests of states are concerned, it is irrelevant."

In the *Contemporary Review*, the Bishop of Winchester takes up this remark and answers it: "Europe has suffered for the last three centuries and more from the fact that the nationalism which broke out at the time of the Reformation has hitherto gone unbaptized. . . . Its exaggerations might have been curbed and purified by the influence of a gospel which indeed recognizes nations but looks at them not as potential enemies, but as contributors to the common weal of the great human family."

The Bishop has no illusions about the responsibility of men in the matter. If the national and international implication of Christianity could have been thought out three centuries ago, and if "propaganda" for them could have been undertaken, "the whole history of Europe might have been fundamentally altered for the better."

Too many people, reacting from excessive nationalism, get the idea that internationalism is the way out. There is no more hope of progress in internationalism than in nationalism. The true hope is in Christianity.

The most active internationalism of our day is proclaiming an international class war which is bringing the whole word "international" into contempt.

The one essential factor for the equation of the world is Christianity. We have used the term "applied Christianity" so much that it is becoming as useless

as "social service." And yet in one way or another, our supreme task is to make people see clearly that von Bernhardi was wrong. Christianity is applicable to personal and private relations and to all other relations. In this age, whatever can Christianize the relations of states and of classes is rendering a supreme service. The Bishop of Winchester quotes Mr. Wells as saying, "All human institutions are made by propaganda, sustained by propaganda, and perish when it ceases," and added, "They must be continually explained to the young and negligent."

For Great Britain, the Copec Conferences dramatized and drove home the truths of applied Christianity.

For the world at large, it is hoped that the Stockholm Conference next August will do the same. For our denomination, the New York dinner may mark for us a rebirth of the ideals of Christian service.

"I do not say," said L. P. Jacks recently, "that the teachings of Buddha or of Mahomet are higher than the teachings current in the West, but I do say that the followers of Buddha or of Mahomet have proved on the whole less disloyal to their teacher and less forgetful of his injunction, than the followers of Christ."

That is answer enough to the question as to whether or not our church work is finished.

* *

A CHAMPION CONFIRMATION CLASS

WHEN the *Universalist Leader* published the news that Dr. Carpenter of Peoria had taken into the Universalist church 115 people at one time, we overheard the remark, "I wonder how many of them he will have in a year."

The class itself proceeded to deal with that question. It organized, elected officers and then adopted as its first business these two resolutions:

> "*Besolved*, that we proceed to see that the class of 1925 is larger than the class of 1924.
>
> "*Resolved*, that we proceed to see that every member of the class of 1924 is efficient in church fellowship."

The follow-up work is essential to success in almost anything. In this case it is being done by those best fitted to succeed in it—the members of the class themselves.

That the minister has inspired them with the desire to do this kind of thing is glory enough for him.

* *

FOSDICK ON LIBERALS

THE most important utterance Dr. Harry Emerson Fosdick has made in recent months appears in the January issue of the *Ladies' Home Journal*. A significant sign of the interest people are taking in this matter is in the fact that the *Ladies' Home Journal* asked Dr. Fosdick to write the article and that it is spending thousands of dollars in full page advertising all over the country. Dr. Fosdick recognizes that there are many kinds of liberals, "from swashbuckling radicals believing not much of anything to men of stabilized convictions tolerant of differences but open-minded to new truth." He admits that he has no right to speak for all liberals, and then proposes three tests by which we may know the kind of liberal whom he purports to represent. First, the liberal who has come to be such not merely as a matter of intellectual adventure, but through the deepening of his spiritual life—the man who is liberal because he is more religious, not less; second, the liberal who puts emphasis on positive convictions rather than on negative denials; third, the liberal who is sacrificially in earnest about establishing God's will upon earth.

The object of such liberals is to modernize the expression of Christian faith and to subordinate details of ritual, church and creed to the two major objects of Christianity, "the creation of personal character and social righteousness."

Dr. Fosdick is at his best in his statement of the two objects for which the vast organization of Christianity exists. It is to create men of faith, vision and courage, and to make the religious principles of Jesus Christ victorious in this world.

Nobody has stated more clearly than Dr. Fosdick the relation that modern statements of the faith and the modern use of the Bible bear to the Christianizing of the world.

Not because he wants modernists to win, but because he wants Christianity to win, he is concerned with the alienation of thousands of students in our universities from the Church. "Jesus Christ," says Dr. Fosdick, "is the best gift of God to men. To make his faiths and ideals controlling in men's lives seems to us the supreme task, as its consummation would be the supreme salvation."

It is easy and cheap for us to say, "All that is good Universalist doctrine." It perhaps is natural for us to be a little impatient with the elaborate pains men in the old Churches often take to show what kind of liberals they are not when we so much wish they would try a little to see what kind of liberals we are, and the true tie between us. But all these are secondary to the central thing Dr. Fosdick emphasizes again and again with a wealth of illustration and true spiritual power.

There is a common task, the substitution of love for hate, of faith for cynicism, of spiritual living for materialism, of brotherhood for class, race and sectarian clash and conflict.

Our battle is not with the fundamentalists except as it becomes necessary to restrain these mistaken men from destroying us. Our battle is with the materialists, the imperialists, the war makers, the aristocrats.

Though the fundamentalists waste their energies on modernists, modernists must not waste their energies when every ounce is needed in the real battle for the Lord.

Our preparation must be the deeper spiritual life, our method the positive constructive one, our task "to think the great faiths of the gospel through in contemporary terms and to harness the great dynamics of the gospel to contemporary tasks."

We like the noble ring of Dr. Fosdick's closing words: "If that be heresy the Orthodox will have to make the most of it. For, like a member of the Westminster Assembly, we are praying, 'O God, we beseech Thee to guide us aright, for we are very determined.' "

The Middle West Organizes with Great Enthusiasm

WITH William D. Kerr, Western Chairman of the National Laymen's Committee, presiding, with thirty picked men representing various great states in the Middle West present, with Judge Robert Hill and Dr. John S. Lowe present to assist, the National Laymen's Movement started off with remarkable enthusiasm at a luncheon in the Hotel La Salle, Chicago, Jan. 5.

The meeting was one of a series projected by Judge Hill and Mr. Kerr for the purpose of meeting committee men, getting ideas, giving information, generating enthusiasm and getting the Five Year Program started.

The formal addresses by Mr. Kerr, Dr. Lowe and Judge Hill were witty and illuminating, but the questions and comments of the men of Ohio, Indiana, Illinois, Minnesota, and Iowa were more eloquent, and brought out from all three speakers the most urgent and convincing things they had to say.

Throughout the meeting the bigness of the West, the strength of its men, the way they are used throughout all this area to doing big things in a big way, stood out. There was not a dissenting note.

Dr. Tilden called the meeting to order, and made a humorous speech introducing Wm. D. Kerr, whom he described as "a big man drafted for a big job."

Mr. Kerr began by calling the roll, having each man present rise, so that the others would know him, as follows: G. M. Sherman, Rochester, Minn.; Warren R. Smith, William P. Forbush and W. F. Barnard, Oak Park, Ill.; C. L. Kuhn, Elgin, Ill.; R. B. Stout, Chicago; R. G. Harvey, Racine, Wis.; S. D. Tilney, Chicago; H. Spencer Gorton, Chicago; Rev. G. W. Allison, Chicago; W. H. Holly, Chicago; H. E. Simmons, Akron, Ohio; Arthur H. Homans, Cleveland, Ohio; J. E. Reid, Altoona, Iowa; John V. Freeman, Joliet, Ill.; T. F. Schlegel, Indianapolis, Ind.; Emery P. Ross, Aurora, Ind.; Stanley C. Stall, Cincinnati, O.; Rev. Jas. W. Vallentyne, Oak Park, Ill.; Judge Roger S. Galer, Mt. Pleasant, Iowa; Dr. J. M. Tilden, Galesburg, Ill.; Dr. B. G. Carpenter and C. H. Gillig, Peoria, Ill.

From the New Western Chairman

Mr. Kerr then spoke in part as follows:

"Universalist laymen at Detroit launched a project for the Washington church. The authorities of the Church through the Board of Trustees approved. The Providence Convention, made up of delegates of our entire Church, approved the Washington church, and authorized also the Ministerial Pension Fund and the Perin-Cate Home in Japan. They said that these things should be undertaken by the Board without a drive. The Board interpreted that action to mean that the amounts to be raised should be put in a budget. Instead of separate campaigns to get the churches to pay assessments for these projects they combined them. They authorized the raising of a million dollars to be spread over five years and divided up by quotas among all our churches. In this they included the money usually raised for general denominational extension work. You know the amounts—$400,000 for general work in addition to income from our investments, $300,000 for the Washington church, $200,000 for ministerial pensions, $100,000 for work in Japan. The campaign to get the churches to accept these new quotas began and has gone reasonably well. A number of churches have put the quotas in their budget. Now to give new force to the movement the laymen have come in.

"A few weeks ago a number of laymen met in the City Club, Boston, and decided that the time was ripe to speed things up. They sent a delegation to the October meeting of the Board in New York. The Board gave them authority to go ahead. Judge Robert W. Hill was appointed Executive Chairman. I was appointed Western Chairman for the country west of Buffalo.

"The plans thus far made were brought before an Eastern committee in Boston Dec. 6. The object of this meeting is to do the same for the West."

The editor of the *Universalist Leader* was introduced and spoke briefly.

Mr. Kerr then said: "Dr. John S. Lowe is to present the problem—Judge Hill is to offer a solution."

Dr. Lowe's Address

Dr. Lowe said in part: "I am curtain raiser number two. Five years ago there came to the Universalist denomination a rebirth of enthusiasm, consecration and faith. It came because we took up a monumental task. We raised what had been considered an impossible sum of money. It taxed our faith and generosity as they never had been taxed before. The result of the million dollar drive was to strengthen local churches throughout the denomination.

"It raised our morale higher than ever before. For the first time we organized denominational headquarters in Boston and Chicago. We increased the work of church extension throughout the country. We inaugurated new enterprises. We enlarged the scope of our work in every direction.

"With the entering of such an era comes the responsibility of staying in that era, of maintaining ourselves on that high level, of going on to a higher level. Success in that task meant dedicating ourselves to a greater task. With all that hard work there came to many laymen all over the country the idea that after all the Universalist Church was an institution worthy of the support of our men.

Using Our Big Men

"We have a vast reservoir of man power. Somehow or other, we have to admit that we have not used that man power. We have failed to challenge many of our strongest men and bring them up where they could be used.

"We now have a program that enlists their enthusiasm. All over they are responding. This meeting is but one of a series all over the land. You will be proud as you read the names. We have men who because of their ability and influence can take hold of enterprises vastly larger than our churches and make them go, now turning back to the church as a part of

their job. The thing that is enlisting them is this Five Year Program.

"This program is conceived with the idea of putting our best business brains at the service of the local church, help solve its difficulties, develop its resources, and put it in a position to help the general work.

Not to Grab from Local Church

"Nobody must think that the plan is to come to local churches, grab all we can get, scoop up the money and run away with it. The plan is to have all help all—strengthen our morale throughout the denomination, so the local church will feel the uplift and thrill. We have plans that will make the whole United States sit up and take notice.

"If ever there was a period in history when the world needed a constructive message it is now. If ever a Church had a message needed it is our Church. We have answers for all world problems. They may be found in the religion of Jesus we proclaim."

Owen D. Young Takes Time for It

Dr. Lowe then discussed the four items in the program. He closed by reference to Owen D. Young. "Every day," he said, "Owen D. Young turns down scores of appeals from strong worthy enterprises which want his name, his vision, his experience. He did not turn us down. He believes in our Church. He is our Honorary Chairman. He will be at the great New York dinner. He is going to sit in and help. What we ask him, we ask you—to give your prestige, your power, your personality, your service, to this great cause of our Church."

Mr. Kerr on Judge Hill

Introducing Judge Hill Mr. Kerr said: "I have been identified with this thing for five or six weeks, but I met Judge Hill for the first time to-day. I take especial pleasure in introducing him as chairman because he has been through the mill. In his parish (Salem, Mass.) a committee has just started out to raise parish pledges from $3,000 to $8,000. The work has been going on only a few days but to-day Judge Hill received a telegram that pledges already have reached $8,000 and will probably exceed $10,000. Judge Hill, we are here to meet you because we are interested. Some of us have come long distances. All of us have left important business. Take that as evidence of our interest in the program and our determination to stand back of you.

"He doesn't want to be Judge Hill. He wants to be Bob Hill. Meet him on that basis. I rather think he has no formal speech but an informal talk. He wants us to talk back. Pump him all you can."

Judge Hill's Address

"Mr. Kerr," said Judge Hill, "said it was a big program. That is what appealed to me. A few weeks ago I was invited to the City Club, Boston, as one of a group of men who were guests of Victor Friend, to talk this over. I knew nothing about it. All I knew was that at a board meeting of my church in Salem, the clerk read in a perfunctory way that our quota was $1,270 instead of the small sum we usually paid. We had just done over our church. We had a big debt of $22,000. We didn't even bother to vote on it. We put the quota into the discard. It went into the waste basket.

"Then I went to that City Club meeting and began to see what the Five Year Program meant to my local church. I got there the germ of a great idea as to what it might mean for all of our churches. I saw that in it lay the possibility of going to the local parishes and building up strength there, an opportunity to advise with the local parishes as friends, as fellow Universalists, to go to churches which are worrying themselves into a bad state over the financial situation, to boards of trustees which are discouraged."

Merging with Other Denominations

Judge Hill next took up the question of the future of the denomination. He said he had been asked whether the plan was one to build up the denomination just to deliver it over to some other denomination. He replied that so far as he knew no plans had been made for any future merger. The future could take care of itself. In any event any future merger would depend on our opportunities and on whether we had anything to merge. The Five Year Plan as he conceived it was to build up our churches and unite them more strongly together so that they could do effectively the work they were set to do in the world.

Then he went on: "But we are not existing for the glory of ourselves. We are not existing for the glory of any title or denominational name. We exist for certain principles. We are organized to sell those principles in the world. As we sell them, we will welcome those who take them to our ranks if they choose to come, or if they choose to stay outside our ranks we will consider them our friends and allies.

"A great man said recently, 'It seems as if no denomination has any plan—as if no nation has any plan for to-morrow.' Here we have a plan in our small denomination which looks big and is big. The real test of it, however, is how much through it we can do for humanity."

Experiences at Salem

"Before I graduated from the law school," Judge Hill continued, "I held the position of National Secretary of the Y. P. C. U. Because of my health I had to withdraw from that work. Then I withdrew from all church work—at first with regret, and then I rather gloried in being out on the golf links instead of at church. I said I was getting 'sermons from stones' and the rest of it. I'm not so sure now how many I got. Then a couple of years ago I sat down with myself and thought this church business through. I felt as if I ought to be back doing my share for an institution which means so much for mankind. A year ago I was put on the board of the local church. I heard there what I heard all over in Rotary Clubs, what I am hearing from all over the country in this campaign—'Conditions here are peculiar. We have to do things differently. What others can do we can't do.' Forget it. It is all nonsense. Plenty of other places have your problems exactly. Somewhere men have solved your problems.

"Then we started in on the restoration of the Salem church. You have read the story in the *Universalist Leader*. At a time when we had to count

the nickels to meet running expenses, our board decided to launch out, dare something, do something. We decided to put our old church back into its original condition of beauty. Outsiders called us foolish, reckless, dare-devil. We admit that we did not know where we were to get the money. We simply said, 'This church, if it is to maintain itself, must offer something to the people of Salem.'

"There was wonderful brick work on the exterior of the church. Somebody had clapped ugly gray paint on it. We sandblasted it and brought that beautiful brick work to light. We took off an ugly tower and put on a good one. There were windows bricked up because they thought that the only way to stop a draft. We tore out the brick work and restored the windows. We cut in and found the lines of other beautiful old colonial windows. We decorated the inside a beautiful gray white, put in the old pulpit, and other improvements. Then we had a dinner. We served it in what had been the worst old basement junk room imaginable. We had made a banquet hall to seat four or five hundred people, with the most modern kitchen equipment that could be bought. We put our budget before them! We raised our quota from $370 to $1,270. We raised the minister's salary $500. We put more in the music and on the sexton. We included an amount for upkeep. We raised our budget from $7,000 to $13,000, including $2,000 to pay each year on the repairs. As the chairman has said, preliminary returns coming in show we have secured pledges of $8,000 per year. They will reach $10,000 from envelopes alone. That will put us up above our budget estimate one or two thousand a year.

"Think this over seriously as Christians and as believers in organized religion. Have in mind what the church is for. Forget the old Sunday school song which gave me my first education in giving: 'Hear the pennies dropping one by one.' And when you think of the Salem story remember that we have no wealthy people. We only have people of ordinary income. What has been done in Salem can be done anywhere. The trouble with too many churches is that nobody has ever talked to them in a business way.

Do for Churches What You Do for Clubs

"You business men leave it all to your minister. You call him to preach, to teach, to call on the sick, to be a friend, to inspire you, and then by your actions you say: 'Now we propose that you be the business manager. If you don't raise the money, God help you.' The men who make up the Universalist Church are equal to any task. See what you do with your clubs. If they are to be financed, it is done in a business way. It gets done and well done. We laymen are to treat the church as our responsibility—treat it as we treat our club.

"I could have read pitiful letters from ministers who have written in: 'We believe in it. We are for it. It is a glorious thing, but you can't expect us to help.' Those are the places which will have our first attention. They can help and get strong doing it.

The Machinery Necessary

"I do not come here with a complete scheme of organization. Part of that I must get from you. One thing is clear. The men in each locality must meet together, take up each local church problem and then divide up, go to each church and say, 'We want to help.' Second, we must get as many men as possible of the type represented here sold to the idea of giving some time under the leadership of the men you see before you. All we need is that men take some of the knowledge gained in years of successful business and put that at the service of the Church. Nothing then will be unsolvable.

Opposition to One Item

"Some men reply to us, 'I can't support you on account of one item of your program.' If this were always the same item we would have to pull up and take stock. But it is sometimes one, sometimes another. One can take 2, 3, 4, but not 1. Another 1, 3, 4, but not 2. Others cut out 3 or 4. Many of you have had some experience in politics—and all of you experience as voters. Let me put it to you: Did you ever have a platform on which you could stand four-square or a candidate absolutely perfect? I don't believe you ever did. I believe you said, 'Here is an opportunity to get most of what I want and I'll take the rest for the sake of that.'

"Our officials, our conventions, we ourselves together have made a platform. Let us support it and put it over."

Questions and Discussion

The questions covered a wide range, as follows:

Mr. Kerr: "How is this burden apportioned?" Judge Hill: "It is based on the principle of the old quota—a percentage of the total income of the church."

Dr. Lowe: "We have brought cards showing, for all churches in the region, the old quotas, what was contributed in the million dollar drive, what is needed under the new quota."

Mr. Stout: "I have a sales convention going on. I must leave. I subscribe to what has been said and will do what I can."

Mr. Simmons: "What is the relation of the 2 per cent quota and the 5 per cent quota to the new quota? Had we not better forget the 5 per cent quota?" Judge Hill: "Yes. It is all included in the new."

Mr. Kerr: "The basis of the allotment is the running expenses of the church. How about the Gunn Ministerial Relief Fund—is that included?" Dr. Lowe: "No. It is entirely separate. It is not included in the Pension Plan. It is an emergency fund for cases of great distress among our ministers."

Mr. Kerr: "Will there be a special appeal for Japan?" Judge Hill: "There will not."

Mr. Simmons: "Will the distribution of cent-a-day pledges remain as it is now?" Dr. Lowe: "It will. And what churches have given so far to the Perin-Cate Home or the Washington church will be credited on their budgets."

Mr. Stall here gave an interesting picture of conditions in Ohio: "Yesterday I attended," he said, "a service in a small town in rural Ohio. It was only the third service we have held in that town. We had 135 people gathered in a hall sitting in straight back chairs. They listened to an honest Universalist sermon. Something got under their skins. They

are talking of starting a church organization and have plans for a lot. Yesterday, also, I attended service at Hamilton, Ohio, where there has been no service since 1917. People in our state organization said the church was dead. We had an attendance of eighty-five and a collection of $14.55. Our success in these two places came because we took the proposition to the people themselves. We didn't ask any one if we had better open these churches. We opened them. We put a sign sixteen feet long and six feet wide in front of the church at Hamilton with 'Universalist Church' over the top large enough to be seen, and our Five Principles. The pastor and State Superintendent redecorated the inside a little. We said to the people: 'Here is your church. It is open.' In the same spirit we must tackle this big denominational job. Organize as you have started. The people of Ohio think we have been dickering with this Five Year Program too long. They want action. They want snap. They want it now."

Mr. Kuhn: "I give this program my hearty endorsement and support."

Mr. Barnard: "I was chairman of the million dollar drive in our church. A proper foundation for that was not laid in publicity. I suggest a prospectus of plans. I suggest also that we hang in every church a certificate reading, 'This church belongs to the Universalist General Convention.' We must spend money to get money. See how the Salvation Army, Liberty Loan and other drives were advertised."

Judge Hill: "We are at work on a text book. We will try to make one that will answer most of the questions that can be put up. We are organizing a committee to study and present various successful plans for financing churches. We have organized a speakers bureau. We are compiling a list of speakers to go anywhere on call. We will have to use ministers for this. Many a man good at a board meeting won't get up and make a speech."

The New York Dinner

Dr. Lowe announced the New York dinner and invited the men to come. "It is to be on the 19th," he said. "It is a National Laymen's Dinner, but ministers are invited. The speakers are laymen. The New York laymen are taking charge. It looks like the biggest thing we have ever pulled off. Now we are wondering how to take care of the crowd. From what I know of the plans, I believe it will be the spark to touch off our whole campaign. The newspaper reports will give our men a text to use everywhere. If it goes as we believe it will, it will give us our opportunity to lead again among the denominations. A hundred years ago we led. Too often we simply glory in that. I think we can lead again."

On Church Extension

Judge Galer: "The Board of Trustees are confronted with the problem that this year all money of the million dollar drive will be expended. The Board is facing the question, 'How can we continue our general work?' Perhaps it is not known how many active projects we foster. We have been spending $3,000 or $4,000 in Denver, the beautiful capital of Colorado. We have been helping places like St. Paul, Minn., Waterloo, Iowa, Miami, Florida. The question is how are we to go on with our million dollar drive money gone. We presented the problem at Providence. The Convention said, 'We favor Washington, we favor Japan, we favor pensions,' but what they also did was to provide for the general work. If we fail in our Five Year Program, we fail in all these vital projects as well as Japan and Washington.

"I congratulate our officials on coming here today. It is a long way from the prairies of Iowa to Boston. It is a longer way from Boston to the prairies of Iowa. Sometimes I am afraid our people East will not understand the social, economic, and theological conditions here. I am glad they have come to-day. There is one answer only to the questions raised: Each take his budget. Go home to raise it."

"That is the whole story," interjected Dr. Carpenter and Mr. Gillig (Peoria) at once.

Judge Galer closed by an eloquent reference to the pension plan demanded at Providence, not by ministers but by laymen.

Dr. Lowe made a forceful presentation of what has been done for church extension in the South and the opportunities awaiting us there.

Mr. Kerr: "None of the expenses of this campaign will come out of the moneys given by the churches. They have been underwritten by loyal Universalists. In addition there is a Special Gifts Committee to raise larger sums to take up the slack."

Mr. Schlegel gave details of the Indianapolis budget and the size of the gap he has to bridge as chairman of the Finance Committee, but promised support.

Mr. Freeman: "As clerk of St. John's Church, Joliet, I want to say we celebrated our eightieth anniversary by putting the Five Year Program in our budget."

Dr. Carpenter: "That is the best speech made."

Discussion until Late

The discussion about the table continued late in the afternoon. The men seemed vitally interested. Judge Hill, replying to Mr. Schlegel's problems, emphasized again and again that the committee could leave no church out of the reckoning, but in every way would help. Mr. Gordon urged over running as we did in the million dollar drive. Mr. Kerr made an admirable concise summary of the meeting.

"All are asked to work on the job," said Mr. Kerr. "Definite plans are being made. Be prepared with suggestions. Remember the text book and speakers. It is not expected that you will go from here and clean up the job at once. If a situation is ripe go ahead. The story of Joliet should be taken to heart. Joliet struck before this meeting. Whether Peoria will need help I am not informed."

Dr. Carpenter: "It will not."

"Write to me," said Mr. Kerr, "and not to Judge Hill, about problems in the Western territory. My office is 105 South La Salle St., Chicago."

"When is the campaign to end?" some one asked. "All preliminary work will be over," said

Judge Hill, "by Feb. 1. We had hoped to end it by Easter. That may be impossible, but it won't drag. Pick up every parish that can be picked up. Pick up available men for our National Committee and send in their names. The more we get the better our collective judgment will be."

Cruising Cross Country

III The Sedges

John van Schaick, Jr.

TWENTY-SIX miles in an air line south of New York, there is a section of the Jersey Coast much frequented in summer by people whose inclination or business keeps them within "striking distance" of New York. It is the Rumson-Seabright region, reached by railroad to Red Bank or Seabright, or by the Sandy Hook boat from New York to Atlantic Highlands, where one takes train for the various resorts down the coast. When the boats are running most people going to Seabright travel that way, for they have an hour on the water in which to cool off after a day in town, and only ten minutes on the train.

At Seabright there are the bathing beaches of the Beach Club, the hotels and other proprietors. At Rumson, just a little beyond the Seabright bridge, is the "Tennis Club," where famous stars assemble from all over the world. Farther out along the lovely Rumson road is the Rumson Country Club, with both land and water sports. The Rumson, the Ridge and the River roads running to Red Bank are bordered with the beautiful places of well-known people. Some of these people are very wealthy. One or two travel to New York by aeroplane and others by swift private yachts. In Seabright there are buildings and cottages which still speak of the old fishing village. Some fish are caught, although many boats and men have gone into bootlegging.

In Seabright, in old Oceanic, or Rumson, in Fair Haven and in Red Bank, there also are the modest homes of tradesmen, gardeners and mechanics, who serve the summer colony, and an increasing all the year around population. In the season there are many coming and going, there are tennis and golf tournaments, there is quite a social whirl.

Because of this incessant activity life in the more secluded spots affords all the greater contrast. It is possible in this region to get into real touch with nature. One can find solitude and rest. There are a few of the older families, who first came for the sea and sky and country life, still there. There are representatives at least of those families who find their enjoyment on their places instead of whirling at high speed from club to club or from tea to dinner to dance. I do not reflect in the slightest upon the choices of people who prefer social activity, nor do I minimize the kindness and hospitality which lie back of most of these arrangements to give people a good time. This kind of thing, however, is not the thing I have set out to describe. I present another phase of life without the slightest feeling that it is behind the times, old-fashioned, unfashionable or less worthy.

Know then that the solitary place which I describe is only four or five minutes from the station by motor and only ten minutes by a foot path. It commands a magnificent view of the ocean from Coney Island down past Deal. As one looks out toward the east one may reflect that there is nothing between the coast line and the coast of Portugal and Spain except that vast expanse of heaving ocean. But there is just a little something between the place and the coast line. A river flowing northward, the Shrewsbury, lies between, kept from the ocean by the narrowest sort of sandy isthmus down which the railroad runs from New York.

This isthmus terminates in Sandy Hook. Once within the memory of living men the angry ocean burst through that isthmus and flooded the river. Many times hotels or houses on the beach have been wrecked or carried away. To-day in places the ocean has come in so far that nothing but the heaviest kind of blocks of stone dumped along the coast line stops it and in a storm the spray flies all over the trains. From our solitary place we look over this river, and the strip of beach with its railroad to the limitless ocean beyond.

On the northern side of the place another river flows—the Navesink, coming from the westward and joining the Shrewsbury just here. Across this river are the lovely Highlands of the Navesink and on the abrupt point where the Highlands end is the famous Atlantic Highlands light, which one can see when forty miles away. As it reaches its junction with the Shrewsbury, the Navesink spreads out, making many shallows and sedge islands. A little creek comes down through the property, and so many are the channels that it is not easy to tell which is creek, which is Shrewsbury, which is Navesink and which is something else.

There is a piece of woodland in which are fascinating paths, a "ramble" or path through thickets of vines and trees so dense that it seems like another world—a wide lawn, and a garden, but that which gives the place its atmosphere, its sense of remoteness and solitude, is its distance from the main motor road and the extensive views to the north, the west and the east.

There is much of the great world in sight, but it is just near enough to kindle the imagination and yet not obtrude.

Southward up the Shrewsbury River there go the Patten boats with crowds of excursionists from New York for Pleasure Bay—the "Thomas Patten," the "Mary Patten" and "Little Silver." Westward up the Navesink there go the old "Seabird" and "Albertina" from New York for Red Bank, each boat fifty or sixty years old. Down the beach come the hurrying expresses for Long Branch, Ocean Grove, Asbury Park, Deal and other coast places. Overhead the air express between Atlantic City and New York

passes on schedule. Swift power boats cut through the water, fishermen's boats chug chug along, sail boats add their touch of beauty. Out at sea tugs pass with long lines of barges going up and down the coast, and steamers of the coast lines *en route* to Panama or the West Indies are almost always in sight. Most stirring of all are the great liners between Europe and New York coming in and going out of our greatest port. On a Saturday, for example, it is a great sight to see the procession down through the Narrows. We can pick them up as they make the turn from the Narrows into the Ambrose Channel, and follow them past Coney Island far out along the Long Island Coast.

"There comes the Swedish boat," we cry. "That is the new French liner. That is the Holland America boat. She got away at 11." But what is that enveloped in black smoke blown all around her by a following wind? She shakes it off as she turns, and we see the gigantic "Leviathan" of the United States Lines looming over all and rapidly overhauling and passing everything ahead.

"My heart leaps up," wrote Wordsworth, "when I behold a rainbow in the sky."

My heart leaps up, we paraphrase, "when I behold a ship under full sail, or a gigantic liner starting across the ocean at full speed."

All this sounds like much activity, but it is far away. It hardly touches us. The deep-toned whistle far out at sea on a dark night dies away and leaves the brooding silence all the more profound. The flashing light from the lighthouse just touches the water in one spot for an instant and the shadows seem all the denser because it has been there.

By day and night, the great things are the sky, the clouds, the rivers, the ocean, the far views and the solitude.

There is one aspect of the view which has grown on me tremendously, and that is "the sedges," or sedge islands. Once they appeared to me to be just so much salt marsh with muddy creeks running through. I have had to be educated up to them. Like any other phase of nature, they have been their own interpreters. Human beings are curiously partisan for their own kind of scenery.

The point between the two rivers is called Black Point, from the dark cedars with which it was covered when white men first made its acquaintance. The house on the point where we stay from time to time is called "The Sedges," after the hundreds of acres of sedge islands which lie between the main channels of the two rivers and the shore. Inlets from the rivers and outlets from the fresh water pond cut through the far-extending marsh, and twice a day the tide runs in and out of these channels. There are little islands here and there, built up out of the water, covered with bushes and firm enough to land upon. But the greater part of the sedge is just a far-reaching level salt marsh. The herons fly over it and fish along its sand bars when the tide goes out. The little marsh wrens sing in it and build their nests in its unexplored recesses. The fish hawk is always hovering over it. And countless numbers of little nameless creatures live in it, led by endless battalions of fiddler crabs. There are, of course, the other delicious crabs in the little creeks, and enterprising men catch them just off one's dock and bring them to the back door to sell at a high price.

The marshes or sedges have never had their fair share of praise. Poets, philosophers, and essayists of all kinds have described and interpreted the mountains, the oceans, the skies, and even the prairies, but the marshes have remained generally "just salt marsh."

It was a Southern poet, Sidney Lanier, who, more than any one else, opened my eyes to the glory of the marshes. His "Hymns of the Marshes" have taken high rank. To the average non-critical lover of poetry like myself, they make an appeal because of their melody and their spiritual insight. There are four of them, all rather long, and the last, "The Marshes of Glynn," is the greatest. He reached his Southern marshes through a forest of live oaks with "emerald twilights," "virginal sky-lights," "beautiful glooms," and "wild-wood privacies."

He pushes the branch of the live oak aside and

"With a step I stand,
On the firm packed sand,
Free
By a world of marsh that borders a world of sea.

. . . . . .

"The world lies east; how ample, the marsh and the sea and the sky!
A league and a league of marsh-grass, waist-high, broad in the blade,
Green, and all of a height, and unflecked with a light or a shade,
Stretch leisurely off, in a pleasant plain,
To the terminal blue of the main."

The feeling of the greatness of God's universe, the spaciousness of creation, and the possibilities of the expansion of man's mind and heart, have never been put better than in the following verses of Lanier:

"Ye marshes, how candid and simple and nothing-withholding and free
Ye publish yourselves to the sky and offer yourselves to the sea!
Tolerant plains, that suffer the sea and the rains and the sun,
Ye spread and span like the catholic man who hath mightily won
God out of knowledge, and good out of infinite pain,
And sight out of blindness and purity out of a stain.
As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space 'twixt the marsh and the skies;
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God;
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn."

Happy is the school boy or girl who gets such lines tucked away in the brain. In many an unexpected hour of temptation they will come out with steadying power.

There are innumerable influences about us in society which dwarf us. There are inhibitions in us and out of us. Thus far and no farther our social class, our church, our party, or our selfishness, will let us go. It is good to get out into wide-stretching areas which pull our souls out of these cramping influences. The sedges and the sea, if we take time to look at them, call us to be big, to be patient, to put first things first and last things last. Their whole influence is to free us.

And the inrush of the tide twice a day strengthens and comforts us with a sense of the boundless resources of the Infinite.

"And the sea bends large," says Lanier. "Lo, out of his plenty the sea pours fast; full soon the time of the flood tide must be."

"Look how the grace of the sea doth go
About and about through the intricate channels that flow
Here and there,
Everywhere,
Till his waters have flooded the uttermost creeks and the low-lying lanes.

. . . . . .

"The creeks overflow: a thousand rivulets run
Twixt the roots of the sod; the blades of the marsh-grass stir;
Passeth a hurrying sound of wings that westward whirr;
Passeth, and all is still; and the currents cease to run;
And the sea and the marsh are one."

It has often been said that the impression nature makes upon us comes not only from what the mountain, the sea or the marsh is in itself, but from the association men have had with it, The men who have gone down to the sea in ships in all ages, the mountain climbers, the nature students, deepen and beautify our communion with nature.

When the student looks out over wide-ranging marshes and thinks of the marshes as "candid, and simple and nothing withholding and free," and of "the freedom which fills all the space twixt the marsh and the skies," he knows that he has a picture of both the marsh and the poet. But with a great price Lanier obtained this freedom. He was poor always. He contracted tuberculosis in the Southern army during the Civil War. He died at thirty-nine. He did his literary work while he was teaching and playing the flute to earn his bread, and in the intervals between long illnesses which completely prostrated him. Always he had to hurry because the end of his day seemed so close at hand. One is grateful that the calming power of nature came into his life and that he achieved the victory so that he could write:

"Oh, what is abroad in the marsh and the terminal sea,
Somehow my soul seems suddenly free
From the weighing of fate and the sad discussion of sin,
By the length and the breadth and the sweep of the marshes of Glynn."

In November, 1924, traveling southward, we had two glorious days of Indian summer at the Sedges. The marsh, which looks brown in the spring-time, while the new green stalks of sedge grass are hidden by last year's growth, and which is vivid green all summer, had taken on a beautiful golden color. The gentle wind coming down the Navesink sent hurrying waves chasing one another over its surface like those on a vast wheat field. There were many gulls, but most of the other birds were gone. The fish crows, which stay all the year, were active, of course, and we were delighted to find the fishhawk or osprey still there high overhead, wheeling in his powerful and beautiful flight.

We went down to "the sand lot," a waste space of three and one-half or more acres separated from the main part of the place by a creek, by trees and bushes and by the habits of the residents, for practically nobody goes there. But what a little world it is. There are tons of driftwood brought in by the tide, parts of boats and buoys, a life raft entire, and curious carved sticks and timbers from the ends of the earth. When the sun shines hot, one can find protection and a cool breeze under great masses of bayberry and groundsell. When the wind blows cold, the same bushes cut it off, and many a hot, fragrant timber invites one to lie full length in the sun. The old dog likes it there, and the little seaside sparrows with their olive green upper parts come very near. We are almost in the sedge itself and we get the feeling that it knows all about our cares and fears, all our evil humors, and draws them out—while the great open space above us sends down unfailing stores of strength and cheer.

It is a place of rest—a place for brooding—a place where one can take fresh hold on the reality of a good universe and a good God.

Our Prayers Together

Margaret Denton

THIS is essentially an age of group activity—we work, play, and pray together. Conferences and conventions abound for the discussion of political, social and religious questions.

The advantages of this combination of forces are apparent, but there is the necessity of guarding against a lack of self-reliance and independence of opinion. Do we meet to share our views, the result of a careful survey of the subject, to modify or strengthen our position by the give and take of an open forum, or do we unconsciously rush to our fellows in order to avoid the time and thought that are required to make our own decisions? In our constant association with others, do we remember that company does not laways mean companionship, nor much speaking wisdom?

In the present social scheme man quite unknowingly neglects one very important factor—himself. There is no time for self-searching, for quiet hours in which to build a bulwark against the inevitable inrush of people and events. Peace must come from within; it is the result of unhurried reflection which gives a perspective detached from time, place, and personality.

Christ often went apart from the throngs to pray, to renew that fount of spiritual strength from which he gave so abundantly. It is significant that Christ met the great experiences of his life alone. It is true that he ministered to thousands, but we must not forget that it was during his sojourn in the wilderness that he chose a life of service; a jeering crowd followed Christ to the cross, but his great renunciation had already been made in the garden of Gethsemane.

Group action and thought are very constructive

forces in the world to-day. It is essential to remember, however, that serenity must be achieved individually. We should turn to others, not to escape from ourselves, but in order that we may share that portion of peace which has been attained.

Saturday, January 24

Beloved, let us love one another: for love is of God: and every one that loveth, is born of God, and knoweth God. 1 John 4 : 7.

O God, we who are bound together in the tender ties of love pray Thee for a day of unclouded love. May no passing irritation rob us of our joy in one another. Forgive us if we have often been keen to see the human failings, and slow to feel the preciousness, of those who are still the dearest comfort of our life. May there be no sharp words that wound and scar, and no rift that may grow into estrangement. Suffer us not to grieve those whom thou hast sent to us as the sweet ministers of love. May our eyes not be so holden by selfishness that we know thine angels only when they spread their wings to return to Thee.

Sunday, January 25

Who then is willing to consecrate his service this day unto the Lord? 1 Chron. 29 : 5.

Grant us an unerring instinct for what is right and true, and a swift sympathy to divine those who truly love and serve the people. Suffer us not by thoughtless condemnation or selfish opposition to weaken the arm and chill the spirit of those who strive for the redemption of mankind. May we never bring upon us the blood of all the righteous by renewing the spirit of those who persecuted them in the past. Grant us rather that we, too, may be counted in the chosen band of those who have given their life as a ransom for the many. Send us forth with the pathfinders of humanity to lead Thy people another day's march toward the land of promise.

Monday, January 26

Thou art my Father, my God, and the rock of my salvation. Psalms 89 : 26.

Thou great Father of us all, we rejoice that at last we know Thee. Thou art the only true Father, and all the tender beauty of our human loves is the reflected radiance of Thy loving kindness. Grant us growth of spiritual vision, that with the passing years we may enter into the fulness of this our faith. Since Thou art our Father, may we not hide our sins from Thee, but overcome them by the stern comfort of Thy presence. By this knowledge uphold us in our sorrows and make us patient even amid the unsolved mysteries of the years.

Tuesday, January 27

Thy kingdom is an everlasting kingdom, and thy domain endureth throughout all generations. Psalms 145 : 13.

O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which His righteous will shall be done on earth. Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon who ever grinds the life of men, and set up thy throne. Show thy erring children at last the way from the City of Destruction to the City of Love, and fulfil the longings of the prophets of humanity. Once more we make thy faith our prayer: "Thy kingdom come! Thy will be done on earth!"

Wednesday, January 28

He saith unto him the third time, Simon, son of Jonas, lovest thou me? . . . Jesus saith unto him, Feed my sheep. John 21 : 17.

We pray Thee for those who amid all the knowledge of our day are still without knowledge; for those who hear not the sighs of the children that toil, nor the sobs of such as are wounded because others have made haste to be rich; for those who have never felt the hot tears of the mothers of the poor that struggle vainly against poverty and vice. Arouse them, we beseech Thee, from their selfish comfort and grant them the grace of social repentance. Smite us all with the conviction that for us ignorance is sin, and that we are indeed our brother's keeper if our own hand has helped to lay him low. Though increase of knowledge bring increase of sorrow, may we turn without flinching to the light and offer ourselves as instruments of Thy spirit in bringing order and beauty out of disorder and darkness.

Thursday, January 29

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25 : 40.

O God, Thou great Redeemer of mankind, our hearts are tender in the thought of Thee. Lay Thy spirit upon us and inspire us with a passion of Christ-like love that we may join our lives to the weak and oppressed and may strengthen their cause by bearing their sorrows. And if the evil that is threatened turns to smite us and if we must learn the dark malignity of sinful power, comfort us by the thought that thus we are bearing in our body the marks of Jesus, and that only those who share in his free sacrifice shall feel the plenitude of Thy life. Help us in patience to carry forward the eternal cross of Thy Christ, counting it joy if we, too, are sown as grains of wheat in the sorrows of the world, for only by the agony of the righteous comes redemption.

Friday, January 30

Study to show thyself approved unto God, a workman that needeth not to be ashamed. 2 Tim. 2 : 15.

Accept the work of this day, O Lord, as we lay it at Thy feet. Thou knowest its imperfections, as we know. Of the brave purposes of the morning only a few have found their fulfilment. We bless Thee that Thou art no hard taskmaster, watching grimly the stint of work we bring, but the father and teacher of men who rejoices with us as we learn to work. We have

naught to boast before Thee, but we do not fear Thy face. Thou knowest all things and Thou art love. Accept every right intention, however brokenly fulfilled, but grant that ere our life is done we may under Thy tuition become true master workmen, who know the art of a just and valiant life.

(*The prayers this week are adapted from "For God and the People," by Walter Rauschenbusch.*)

For the Time Being at Least This Ends It

ADDRESS OF A KLAN OFFICIAL

A UNIVERSALIST minister sends us a reprint from the *Kourier Magazine* of December, 1924, giving the address of a "Klan Official," delivered "upon the occasion of setting up a Klan organization in a state." He asks what we think of marked paragraphs herewith reprinted:

To begin with, does it not teach us that we have hitherto been our own worst enemies? Severe though it may sound, the peril of the Knights of the Ku Klux Klan at this moment is within its own ranks rather than elsewhere. All that our traditional enemies have done to harm and to hinder us pales into insignificance beside the influence of the conduct of those Klansmen whose judgment has proved to be faulty or whose hearts have proved to be untrue. The root of our trouble is the pathetic but undeniable truth that unworthy men have trifled with the sacred obligation which they assumed. Some have bowed in the dust before the god of gold and sacrificed our high principles for their personal profit; some have betrayed our cause that they might yield to the lust for power; some have brought scorn and ridicule down upon us by their lives of dishonor and shame. It would be profitless to dwell upon sordid details. But our future course is clear. We must stop this poison at its source; we must guard our portals with all diligence.

Again, our past experience teaches us that some of our activities or practises have been unworthy, ill-considered and damaging. While admitting that fiery crosses, street parades, public demonstrations, church visitations to present gifts, and other doubtful spectacular exhibitions, do arouse a measure of interest, we must just as frankly confess the tremendous harm they do by alienating many of the people whom we desire to reach and lower us in the estimation of the thinking. Henceforth, we must consider the dignity and efficiency of our order first. The Klan was never intended to be a toy. The one question is: Do these activities, demonstrations, or entertainments help us to accomplish the things we most desire to accomplish? And there can now be but one answer: *They do not.*

. . . . . .

Fallible humans though we are, we have laid hold on Divine resources. Please remember this if you forget all else that I say. We are a *Christian Order.* Our conduct must find its justification in him. Our choices and decisions must be in accord with his will. Jesus the Saviour is also Jesus the Master. When he calls us unto himself he calls us to share his view of life, to take his attitude toward God, to have his faith in men. . . . He does not want anybody's "moral support," he demands absolute allegiance. When he died for his principles he implanted them forever in the consciousness of the race.

. . . . . .

Upon freedom, justice, righteousness and truth Almighty God has fixed no arbitrary boundaries. They are His gracious universal commonplaces, the white pillars of morality, the sure foundations of enduring society. As Klansmen we can not permit anything out of harmony with them to enter our minds or to influence our conduct. As Klansmen our deepest convictions can always be expressed in the spirit of love and good will.

. . . . . .

We dishonor our beloved order when we commit ourselves to anything less than Christian good-will. Not until we have grasped this truth and made it the rule of our daily lives shall we have learned the first great lesson of Klancraft. To every baffling question that divides men, to every problem that confronts them, to every prejudice that betrays them, and to every wrong that hurts them, let us ever be ready to extend gentlemanly, Christian sympathy. Remember, my fellow Klansmen, that white supremacy, to the perpetuation of which we are pledged, is not based upon the brawn of the brute but upon a superior culture, moral, social and spiritual. White skin will not redeem a black heart, any more than mere Protestant professions will atone for pagan practises. The character to which we aspire is made possible by the Divine within us. As Klansmen we must believe in, and appeal to, the noble responsibilities which reside in all men. Klancraft that does not thus spring up from, and reach down to, the depths of the human soul, is a sham. If our motives are wrong, if we do not think right, then we can not expect to act right.

. . . . . .

Our program, like our principles, must be kept in perfect harmony with that spirit of disinterested helpfulness which has made the history of the United States unique in the annals of the nations of the world. As Klansmen we must be ready to aid in the performance of that world service which is a part of our national destiny.

. . . . . .

We as Klansmen must be able so to see in our mind's eye what we would have our nation be in terms of the principles which we profess that we can intelligently help bring it all to pass. We must dare to entrust life to the principles which we profess, and by our lives give others a chance to be their best. And we must not forsake the vision splendid even though at times we are called to pursue it through the desert and the wilderness.

. . . . . .

Then, in the second place, I would like to be able to go forward to our larger work in the strength of an unfailing optimism. I would like to be able to remember in hours of disappointment and discouragement, which are sure to come, that love is stronger than falsehood. In the hours when men fail to measure up to what I had hoped of them, I would still like to believe in God and in humanity.

* *

WHAT GLENN FRANK THINKS AND WE THINK

I DO not want to over-simplify what is manifestly a very tangled issue. The Ku Klux Klan can not be explained in a sentence. It is the child of a medley of motives. There are as many explanations of it as there are communities in which it functions.

Here it is anti-Catholic. There it is anti-Jew. Yonder it is anti-negro. Here it is an attempt to find in a gaudy ritual a sense of adventure denied by a drab environment. There it is an honest, but unintelligent, effort on the part of uplifters to preserve law and order by lawless means. Yonder it is the pathetic pranks of folk who feel inferior in reality but superior in regalia.

If I may repeat, it is the child of a medley of motives. But in one of its aspects, at least, it is an attempt to unite in one crusade Protestant Christian-

ity and the Cult of Racialism, welding the two together in the fires of fanaticism.

I can understand religious fanaticism by itself. I can understand racial fanaticism by itself. I could even understand a fusion of the two if the religion in question were a primitive religion with a tribal god. I confess, however, that I am at a loss to understand the current attempt to drive Christianity and Nordicism abreast. For whatever else Christianity may or may not be, it is, in its basic philosophy, non-racial or trans-racial. One of the distinctive contributions Jesus made to the spiritual future of mankind lay in the fact that, in the higher realms of the spirit, he wiped out the frontiers that divide races.

And in order to do this he had to pay the price of becoming a renegade to the orthodox patriotism and the orthodox religion of his countrymen. For to the Jews of his time the Kingdom of God meant a religious monopoly, with Judaism as the only stockholder. In the Jews of his time religion and racialism met and merged. It is one of the pretty ironies of history that to-day the Ku Klux Klan is literally copying the Jews it hates in attempting to create, as they created, a religio-racialism, and doing it in the name of a Jew who denounced it. For the founder of Christianity flatly denied the Jewish claim to special privilege.

He said that he had never found among Jews such faith as he found in a certain Roman captain. He ventured the prophecy that heathen would come from the ends of the earth and sit down with the Hebrew patriarchs, while their own sons would find themselves in the discard. He did the impolitic thing of setting up a Samaritan as a model of human decency and chivalry which he did not find in Hebrew priest and Levite.

This was rather bitter medicine for the one hundred per cent Hebrews of his time. It was very much as if a California Senator should tell his constituency of the superior virtues of the Japanese, or as if a Georgia Congressman should open a campaign speech with a eulogy on the brotherhood of a negro. With one magnificent gesture Jesus internationalized what had been until then a racial religion.

One would imagine, therefore, that Jesus would be the last figure in history any one would think of relating, even indirectly, to a movement inspired by race-consciousness and dedicated to race-discrimination. But we must try to understand even the incredible when it thrusts itself upon us. And in the Ku Klux Klan we are witnessing the incredible attempt to unite the non-racial religion of Christianity with the ultra-racial religion of Nordicism. Fanaticism makes strange bedfellows.

I find it difficult to believe that Jesus, the Jew, flouted his own race in order to flatter the Nordics. And although my own ancestry has been, for as many generations as I am able to trace it, white, Protestant, and Nordic, I can not quite concur in the present attempt to convert Jesus into a mere press agent for the Pilgrim fathers.

The spirit of Christ and the spirit of race have nothing in common. They are at eternal variance. Christianity and racialism can not be brought into a legitimate union. The Ku Klux Klan has no right to celebrate Christmas as long as it holds to its dogma of racialism.

But we must beware of falling into the easy error of assuming that by making these answers we have either solved or set aside the race problem. We have not. There *is* a race problem. And all the theology in the world can not theorize it out of existence. The race problem is, in fact, the overshadowing political problem of the modern world. If the different races that inhabit this planet can not find ways and means of living together in peace and harmony, civilization is doomed. The different races must somehow learn to live together in a common harmony or they will die together in the common horror of war.

And we must beware also of falling into the easy error of assuming that we can meet the challenge of race hatred by the simple device of calling it un-Christian. There *is* a vast amount of race hatred in the world. And race hatred can not be exorcised by pious exhortations about brotherhood.

The Ku Klux Klan, as I see it, is a dangerously wrong-headed attempt to deal with a very real problem—the race problem. In this attempt the Klan is putting Christianity to a use that is utterly alien to its spirit and purpose. Has Christianity any contribution to make toward the solution of the race problem? I think it has. But its contribution does not consist, as is so often assumed, in substituting for the swashbuckling of the racialist the sentimentality of the romancer who refuses to recognize facts. And a lot of so-called Christian discussion of the race problem amounts to just that.

In the current discussion of the race problem it is too often assumed that we must choose between two points of view: first, the point of view of the extreme racialist who would grade the peoples of the world in a changeless hierarchy, ranging from sub-races at the bottom to super-races at the top, with the races at the top forever sticking out their tongues at the races at the bottom; and, second, the point of view of the extreme sentimentalist who, in the name of a theoretical brotherhood, would have us adopt a policy of unrestricted immigration, encourage intermarriage of the races, and so on. But are we restricted to these two points of view, both of which, it seems to me, are intellectually sterile and socially sinister? I think not.

There are, as I see it, two major questions involved in the race problem. And if we are to think realistically about the relation of Christianity to the race problem, we must keep the distinction between these two questions clearly in mind.

First, there is a question of *scientific fact*. What are the facts about the races? What happens when diverse racial stocks intermarry? What are the biological effects of race mixture?

Second, there is a question of *social procedure*. What are we to do with the facts about race character and race mixture after we find them? In what temper and by what technic are we to relate them to national policies and to world politics?

I suggest that on the first of these questions—the question of scientific fact—Christianity has absolutely nothing to say. Jesus was not a biologist and he did not anticipate the researches of anthro-

pology. If we want to know the facts about race character and race mixture, we must go to the laboratory, not to the cathedral. Christianity is not a substitute for research. The New Testament is neither a biological text-book nor a manual of anthropology. The Christian and the atheist are equally dependent upon the scientist for information in these matters. Whatever contribution Christianity has to make toward a solution of the race problem must be made in the light of the facts about race character and race mixture that investigation may unearth from year to year. Unless we are to assume that we are living in a capricious universe that we can not trust to act the same on two successive days, even God can not be superior to a fact. Christianity can contribute nothing toward a solution of the race problem if it either runs ahead of the facts or lags behind the facts.

It is only on the second of these questions—the question of social procedure—that Christianity has something to say. Christianity can not help us to *find* the facts about race character and race mixture, but Christianity can help us to *face* the facts in a temper and with a technic that will help rather than hinder the development of a happy and harmonious civilization. In other words, the thing Christianity has to contribute toward a solution of the race problem is not information, but a point of view. It can help us use the facts about race wisely after we discover them.

We shall get into endless trouble unless we keep this distinction clearly in mind. We must not try to read a biological meaning into the few remarks about races that we find in the New Testament. Neither the racial egotist nor the sentimental internationalist is justified in using the New Testament to back his biological theory. When Paul stood in the center of the Areopagus and said to the men of Athens, "God . . . hath made of one blood all nations of men," he did not, I am sure, intend his statement to be taken as a biological pronouncement. He was not offering an anthropological thesis. In that memorable address he was dealing, not with the facts of biology, but with the politics of the spirit. He was saying only, in effect, that in the larger social and spiritual processes of the universe, neither race nor caste was a primary consideration.

As I see it, Paul's address to the men of Athens about God's having "made of one blood all nations of men" was, like the Declaration of Independence, not a document of biological or anthropological fact, but a document of social procedure. And this may be said to apply to the entire New Testament. Neither Paul nor Jesus has anything to offer on the scientific facts involved in the race problem. There is nothing to indicate that Jesus foresaw the modern race problem or sought to provide in advance for the detailed administration of race relations. It is as fruitless to look to the New Testament for a detailed program for race relations as to expect to find in its pages a draft of an eight-hour-day law or an engineering plan for the disposal of the sewage of Chicago.

The sole contribution Christianity has to make toward the solution of the race problem lies, as I have said, in the point of view it enables us to bring to the facts that biological and anthropological research uncover regarding race character and race mixture. Christianity offers to us a very definite world-view, or *Weltanschauung*, to use the richer German word for which we have no precise equivalent. And this particular world-view will, I suggest, help us to use the facts of race in a way that will, as far as may be humanly possible, enable us to realize race harmony instead of race conflict. I mention only two aspects of the Christian world-view: its contention that moral values are supreme in private lives and in public affairs, and its reverence for personality, for the individual human being.

I suggest that, if civilization is to endure, we must bring these two elements into the point of view from which we valuate and use the facts about race character and race mixture, entirely regardless of what those facts finally prove to be. These two elements are almost entirely missing from the point of view of the extreme racialists.

I want now to set down certain observations respecting the present state of our knowledge regarding the facts of race character and race mixture, and then conclude with a specific suggestion regarding an approach to the race problem which seems to me to grow out of the Christian point of view.

I think I have gone as carefully into the literature of biology and anthropology, as it bears upon questions of race character and race mixture, as is possible for a man who is not a specialist in either of these fields. And I have been forced to the conclusion that to date research in the matter of race has been neither extensive enough nor critical enough to justify cock-sure dogmatism regarding either the equality or the inequality of human races. We simply do not know enough yet to speak with scientific certainty. I suggest, therefore, that the current literature of both the racial swashbuckler and the racial romancer is a product not of ripe scholarship, but of green scholarship.

Another conclusion to which I have been forced is that the extreme racialists, such as the Nordic evangelists, have made a hasty and, to date, scientifically unjustified use of the findings of modern biology, in the elaboration of their race theories. Personally, I believe that the renewal of civilization is to be found in the social implications of biology, but that the ruin of civilization may be accomplished by the political prostitution of anthropology by the psuedo-scientific journalists who are to-day recklessly applying to races what modern biology has found out about individual human beings. At the present writing, political ethnology is not a science, but merely the sales-talk of impassioned dons nursing a thesis.

Neither our accumulated knowledge nor the present status of our technic of research, has enabled us to disentangle the factors of physical heredity, social heritage, cultural and climatic influences, and the hundred and one things that conspire to determine the status, the characteristics, and the civilized accomplishments of races. I do not mean that we have not learned much. I do not mean that there are not grounds for very strong presumptions regarding race character and race mixture. I suggest only that our research has not reached the point where

anybody is justified in speaking with scientific certainty regarding either race character or race mixture. To be specific, I am sure that the racial theories of men like Madison Grant and Lothrop Stoddard, even if they shall finally be found true, are, at the present stage of research, hypotheses and not proved facts.

On the matter of race mixture, everything indicates that we should go slow in the matter of intermarriage. It is a safe working policy to assume that a race that is superior at the moment has little to gain and may have much to lose by crossing with a race that is inferior at the moment. Entirely aside from the biological problem involved, there are enough considerations in the matter of political and social harmony and effectiveness to counsel caution in the indiscriminate cross-breeding of diverse races. But as regards our accurate knowledge of the biological effects of race mixture, we are still very much in the dark. It seems to me that the best scientific judgment of our time confirms Dr. S. J. Holmes's statement in his "Studies in Evolution and Eugenics," when he says: "There is an extensive literature on race mixture, but from the scientific standpoint most of it is exceedingly superficial and disappointing. It is frequently marred by prejudice, and rarely is any attempt made to separate the social and biological factors that conspire to determine the status and characteristics of mixed breeds. . . . It must be confessed that our knowledge on this score is neither extensive nor critical, and we need much fuller information before drawing conclusions which would influence practise in regard to the fusion of races." And this is quoted from a scholar who insists that "the argument from ignorance should not be used to defend race crossing because we can not prove that it is bad; it should be used rather to counsel caution because we do not know that it is not bad."

One other thing regarding the facts involved in the race problem: I can not feel that the qualities the Nordic apologists ascribe to the Nordics necessarily prove their eternal superiority and superlative worth in modern civilization. What are some of the qualities usually assigned to the Nordics?

They are the world's premier executives. But is the executive temperament the finest flowering of the human spirit?

They are the world's premier politicians. But there are signs that we are passing out of the age of politics.

They are the world's premier industrialists. But the machine age stands indicted as having put quantity above quality.

They are the world's premier tradesmen. But our materialism may yet be our undoing.

They are the world's premier inventors. But, so far, many of the fruits of their inventive genius have been put to the use of mutual slaughter.

They are the world's premier fighting breed. But, in the light of the dysgenic effect of modern war, will the civilization of the future spring from a warrior breed?

May it not be that this Nordic of Western civilization can save the fruits of his particular genius only by a synthesis with the graces, amenities, and spiritual insights of Eastern civilization? Modern science, especially modern biology, has come that nations might have life and that they might have it more abundantly. But even biology can realize its deepest mission only in the hands of an informed spirit.

Now, does Christianity, with its contention that moral values are supreme in private lives and public affairs and with its reverence for personality, contribute to the sort of informed spirit that can use the facts about race character and race mixture more wisely than the extreme racialists are using them? I think so. And this is the sort of approach to the race problem that I think the Christian point of view suggests.

The modern world is so interdependent that no nation or no race can isolate itself and live in a defensive attitude toward the rest of the world. No great people can live in stockades surrounded by enemies. It may exist; it can not live. And yet this is the inevitable end toward which the theories of the extreme racialists lead. This is, I submit, a complete misreading of the challenge of modern civilization.

Civilization is doomed if we pick out some one group—say the Nordics—label them as the *elite*, and segregate them behind a wall of either literal or figurative bayonets. For even if investigation shall finally prove that some races are inherently and eternally superior and others inferior, even the inferior races will always have their *elite*, and this *elite* few will not allow their race to be trampled upon either by the platoons or the propaganda of the superior races without resistance. The fevered flaunting of the dogma of race inferiority and race superiority can have no other end than a world staggering from one bloodletting to another until civilization itself goes down in a red sunset.

Here, as I see it, is the international mission of modern biology. There are superior and inferior men in all races. Civilization will advance at the rate we are able, throughout the world and in all races, to breed away from the inferior and toward the superior. The problem of modern statesmanship and of modern science is not to classify the races into defensive groups. The problem of modern statesmanship and of modern science is this: to bring together the superior men of all races in a vast international conspiracy to breed all races to a higher level.

Modern science has put into our hands enough knowledge to enable us to breed whole races to higher and higher levels. Civilization to date has largely set aside natural selection which roughly and wastefully weeded out the fools and the weaklings. But civilization to date has not substituted rational selection for the natural selection it has set aside. This is the next step. And it is a step that can be taken in one race as well as in another. Why not, then, instead of pitting the theoretical superiority of one race against the theretical inferiority of another race, pit the actual superiority that is in every race against the actual inferiority that is within its own ranks? The goal of the racialist is a superior race. The goal of the biologist should be a superior humanity.

If civilization is to endure, I suggest that the superior American of Nordic stock, instead of making

common cause with the fools and weaklings and dunderheads of his own race against, say, the Japanese, would do better to make common cause with the superior Japanese against the fools and weaklings and dunderheads in both races.

I do not know an intelligent racialist of even the Nordic persuasion who does not respect and can not work happily with a superior individual member of one of the so-called inferior races. And I suggest that if such a biologic conspiracy of the superiors among say the American and Japanese peoples should succeed, a time might come when the average Japanese would not threaten the average American with a willingness to submit to a low standard of living with which the American can not compete.

I propose, therefore, that, as an antidote to the racial perversion of anthropology which is to-day setting the stage for another world war, we call a congress of the *elite* of all nations which shall, by the realistic use of the knowledge of modern biology, inaugurate an international program of race improvement.

I do not want to close on a frivolous note, but as a mere matter of good manners, I could not thrill with pride to the fact of membership in a Nordic race that had degenerated into a sort of garrulous go-getter and blowing Babbitt of the races, forever posturing before a mirror, stroking its blond hair and patting its ruddy cheeks in a self-satisfied racial ecstasy.—*The Century Magazine.*

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THE KU KLUX KLAN AS I SAW IT DEVELOP

Harry Adams Hersey

I WAS pastor in Muncie, Indiana, when the Ku Klux Klan first began to show itself, and I saw it grow with astounding rapidity in that state where it became strongest and most in the open, and where at its height, according to a careful national survey, one person out of every six in the state was a member of some department of the Klan. Whatever the platform and the principles of the Klan may be, and however sincere and moral some of its members may be, and there are many good men and many ministers in it, I *know* how the Klan functions where it has the greatest popularity and the largest liberty. On the basis of that personal knowledge and experience I wish to present the story of an eye-witness who was not a victim of the Klan, who has no axe to grind, no grudge to exercise, and no desire to state anything but the truth.

One Sunday morning the papers reported a Saturday night parade of Klansmen, the first of its kind in our city, and the very first time I had heard of the Klan at all, excepting its predecessor in the days after the Civil War, when the United States Government had to invade certain states and put an end to the Klan, which had produced disorders beyond the power of the state to quell. As a matter of history I knew the Klan to be founded on racial discrimination and hatred, a high-handed organization which took the law into its own hands, and which sought to nullify absolutely the chief provisions of our American "Bill of Rights." I was not ignorant of the exceptional circumstances and the great evils which called the original Klan into being—circumstances and evils which had no parallel when the modern Klan was organized, not in an emergency, but in cold blood and with racial and creedal malice prepense.

So when one of my most devoted Sunday school teachers came to me and said, "I wish you would say something about that Klan parade, several of our young girls are completely carried away by it," she found me ready to strangle that enthusiasm in the hour of its birth, if possible.

As nearly as I can recall my extemporaneous remarks, which were more forceful than elegant, but which expressed opinions which I still hold, I said:

"I wish to say something of great importance. You all know that there was a spectacular parade of white-robed and masked men last night, a lawless parade, according to my judgment, for I can not conceive that it had a permit. I wish to warn you now against that entirely un-American and un-Christian organization. It is founded on passions and hatred. I am afraid of it (not personally, but for our peace), and I hope you will oppose it. Those men are cowards who dare not reveal their identity."

I repeated that speech to my congregation before preaching on a theme which had no relationship whatever to the Klan incident.

Immediately I had proof of the "cowardice" charge, for I received a polite anonymous statement that some of my congregation were members and didn't like what I said. Of course I paid no attention to this.

I avoided making further direct attacks, which would have done nothing but defeat the ends towards which I aimed definitely and without wavering, even when the Klan increased mightily and at least one of the best women in my church, a Sunday school teacher, became so strong a Klanswoman that she alienated some of her boys. At the same time one of the Sunday school officers, a man for whom I never ceased to have friendship and admiration, joined the Klan. I could not believe that there were many members in my own church, the whole thing seemed so clearly foreign to our faith, but I soon found that the other churches were not only full of Klansmen and Klanswomen, but that they were becoming disrupted by the Klan. Hardest of all to believe, but impossible to deny, several of the ministers became Klansmen, but the issue did not enter our Ministerial Association nor destroy our wonderful unity and fellowship.

It was claimed that the Klan would strengthen immensely every Protestant church and bring men into it by the hundreds. How did it fulfil this promise?

In Indianapolis was one of the largest churches of a certain very large denomination. The minister was very able and was phenomenally successful and popular with men. But he opposed the Klan. And when he would not favor it or keep silent, those very men who had been his strongest friends and supporters "set him out on the sidewalk," so to speak. His work for that church was done and a consequent disruption ensued.

Another church of the same denomination, a

small church which could not spare a single member, had a pastor who became a Klansman and a Klan organizer. The result was that nearly all his anti-Klan members were driven out, among them one of his most valuable young men, a young man who was almost indispensable.

Some of my fellow ministers, pastors of large city churches, were opposed to the Klan, but wise enough to oppose it, as I did, after letting the people know where I stood, by a positive emphasis upon real Americanism and true Christianity, and a persistent endeavor to promote sentiments and principles which would open the eyes and modify the practises of the Klansmen. But to me personally these ministers confessed to the awful problems the Klan had created in the church, and the terrible burdens it had placed on the minister. It was (I presume still is) a fact that few ministers can be either pro or anti-Klan without alienating many of their flock.

Meanwhile, in the community at large, although boasting that it had only one-tenth of one per cent alien population, with only one Roman Catholic church, one small Jewish synagogue (without a rabbi), and one colored settlement, there was discord and hatred and division. Protestant and Roman Catholic clerks in the same office, formerly the best of friends, became enemies. Friendships were sundered. I had it from a source which I could not possibly doubt, that one of the finest Protestant families kept a loaded rifle in the hall ready against a possible Catholic uprising (which the Klan had prophesied).

"Take it from me," friends, an eye-witness of the rise and growth of the Klan in its most favored state, that, whatever its high-sounding principles appear to be, however good and sincere some of its members, it is an organization fraught with danger and attended with discord.

It will die, undoubtedly, as it is already dying in once popular districts. Meanwhile let us try to be Christian by overcoming evil with good.

* *

THE KLU KLUX KLAN

Thomas Edward Potterton

I HAVE received a pamphlet containing two addresses by H. W. Evans, Imperial Wizard of the K. K. K., delivered at the Second Imperial Klonvocation held in Kansas City, Mo., Sept. 23, 24, 25 and 26.

The two addresses are filled with un-American sentiments and the most hateful partialism.

The speaker proves himself to be a rhetorical peddler of prejudices, a disseminator of hate. Cheap superficialities of speech are made to hide great ideas and ennobling ideals.

But I want to deal with two paragraphs in the address upon the Klan of To-morrow.

Here is No. 1. "The cosmopolitan movement is assailing the foundations of our civilization. Cosmopolitanism includes Universalism, Sovietism, Communism, Anarchism, Judaism, and especially Roman Catholicism." (Page 9.)

Here is No. 2. "No man can be an American who does not know, understand and honor men like Washington, Jefferson, Franklin and Lincoln." Upon the basis outlined by Dr. Evans, he convicts himself of being un-American.

I will deal only with the verbal crime against Universalism; the Hebrews and Roman Catholics are able to care for themselves.

The founder of Universalism in America was John Murray. He was appointed a chaplain in the Continental Army by General Washington. Here is the order: "General Orders, Sept. 17th, 1775. The Rev. Mr. John Murray is appointed Chaplain to the Rhode Island Regiments, and is to be respected as such." From Dr. Shutter I quote upon "Washington and the Universalists." "While Washington was all his life a member of another communion, upon one occasion he said that "his soul was inspired by an abiding sense of that religion which announces the Redeemer, who shall one day do away man's malignant passions, and restore the children of God to primeval love and bliss. Without this hope, what man of feeling but would wish he had never been born!"

In 1790, responding to a message of greeting, Washington wrote to the Universalist Convention zssembled in Philadelphia: "It gives me the most sensible pleasure to find that in our nation, however different are the sentiments of citizens on religious doctrines, they generally concur in one thing—for their political professions and practises are almost universally friendly to the order and happiness of our civil institutions. I am also happy in finding this disposition particularly evinced by your society."

Does Dr. Evans know Washington?

Thomas Jefferson was abused by the clergy and narrow religionists of his day because of denunciation of the Orthodoxy of his time, and the acceptance of the teachings of Dr. Priestley—a Universalist before the organization of Universalism. And Benjamin Franklin was also a follower of Dr. Priestley, the great liberal teacher and preacher of his day. These facts are known to the reader of American history.

Does Dr. Evans know Jefferson and Franklin?

And now I submit, with joy, some data about Abraham Lincoln, "the First American." In "Lincoln Lessons for To-day," by Garrett Newkirk, on page 73 we read: "If the writer were asked to formulate the religious creed of Lincoln in theological terms, he could not do it; but the statement coming nearest would be that he was a Calvinistic Universalist." On page 75 we read: "The Rev. Erasmus Manford, a distinguished Universalist divine, held a series of debates in Springfield, with a Mr. Lewis, taking the affirmation of 'the restitution of all things to God,' *i. e.*, that nothing should be lost in the finality. Lincoln attended these lectures each day and night, listening attentively and nodding often to the point that Mr. Manford made. He said the doctor had the better of the argument, placed on a scripture basis. He respected Mr. Manford in a broad-minded way, for his ability, courage and honesty."

Lincoln like Jefferson was called an atheist—an infidel. The statement was foul in its falsity. Read "What Religion Meant to Lincoln," in Rankin's book, "Personal Recollections of Abraham Lincoln."

That chapter will evidence, out of the mouth of

many witnesses, that Abraham Lincoln believed and accepted Universalism.

We are glad to be in the company of Washington, Jefferson, Franklin and Lincoln.

In closing I quote the words of Theodore Roosevelt, made to a group of Universalists in the White House: "The more intelligent people become, the more they believe in Universalism."

Between Dr. Evans of the Ku Klux Klan, and the immortal Americans I have quoted, I stand for Universalism.

* *

FROM THE MID-WEST

To the Editor of the Universalist Leader:

Seeing the account of the debate in regard to the K. K. K. by the ministers, I could not refrain from writing you from a field that has had the K. K. K.

The organizer called on the writer second of the ministers, and was anxious to Christianize the world, and of course I was glad to hear it. At once he said, "We will free the country of Jews, Catholics, and negroes." This having never been a requisite of the Universalists in Christianizing any place, seemed foreign to our faith. He continued, "They should never have been." What his meaning may have been is uncertain. I answered, "Did not God create them and what do you propose to do with them?" He almost immediately said, "Business is pressing and I must go." This is my only immediate contact with known Klansmen except that several young men have told me that they paid one year's dues, but would never pay another. The above mentioned organizer left the county soon under ban of the law. An acquaintance who was soliciting members in the near-by city of Cincinnati said he received $2 for each and that was all he cared about it.

I was approached by a man who said that he was not a Klan member and asked if I would like them to hold a service in the church. A negative answer was given and he said they would give us a flag. I told him we had two United States flags and the Christian flag displayed all the time. Then he said, "The Methodists received money from the visit." He was given to understand that they could attend our services as any one else, and also that if they were ashamed to be seen in the church they might wear masks provided they were orderly in behavior. They never came.

As results on the community, there has been enmity kindled, strife between former neighbors and friends that will last for years. Literature saying the vilest things of Catholics distributed and an effect of the most un-Christian kind produced in the minds of a great many. While the intelligent people largely kept out of it and the numbers were never so great as claimed, there were many who were enrolled. A carefully counted parade of 300 became 2,000 in the following day's press. Threats were made to several and trouble made for the American Legion in many places. Open warfare in some sections looked like anything but Christianizing the communities.

The Universalists largely adopted the policy of saying nothing at all about them, and most of the people did likewise. It is very evident that the tide has passed high water mark, and this recurring wave of religious bigotry will pass as did the "Know-Nothings," A. P. A., and kindred things.

The Orthodox churches were in many instances very friendly. The Methodist Episcopal church in our locality seemed most friendly; and yet many of the members were strongly opposed. By watching to see who the most popular candidates were in the elections and at the last minute declaring for them, the Klan made some think they were quite a political power. Extravagant claims were made as to which prominent men belonged, to be often followed by denials, as was the case with Governor Donahey of Ohio. New England seems to be late in "taking" the Klan. It will pass. Certainly all the outward symptoms are not indications of Universalist thought and the avowed purposes reverting to "states rights" sound antiquated. We were often told that ere long we would be obliged to join either the Klan or the Catholic Church. From the 100 per cent Americans (???) this seemed strange sentiment.

The resolutions offered at the Ministers' Meeting in Boston seemed to be mild in sentiment compared to Klan denunciations heard at many public meetings. Yet it may be that ignoring the whole affair is the quickest way to put the organization out of the public eye. How a Universalist can support the sentiments of the K. K. K. as their public speakers have presented the matter in the Mid-West is a question as yet unanswered. There were indeed very few that favored it. The morals and spiritual condition of the members seemed not very high, and few of them even attended church regularly. Many had formerly been under the hand of the law and so the attraction was not strong for well balanced citizens.

W. R. Rowland.

Blanchester, Ohio.

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ANSWERING DR. CLARK

To the Editor of the Universalist Leader:

I read with amazement the statement attributed to Dr. Charles E. Clark in the report of the meeting of the Boston ministers, Dec. 1. If what he says is true then the Klan in New England is an entirely different organization in spirit and practise from what it is in Illinois and the Middle West. Here the common method is the boycott, anonymous letters, and now and then physical violence; and those guilty of these things claim to be acting in behalf of the Klan.

A short time ago in Oklahoma no man's business, no man's life, no man's employment, was safe unless he belonged to the invisible empire. Yet Dr. Clark says it is an organization founded on the tenets of the Christian religion, its primary purpose is to bring about a great religious awakening. Perhaps so. But I have never yet heard of any one becoming just a little kinder and sweeter because of the gentle, hallowing influence of the Klan. Most of those whom I know who have come under its influence, have had some of the gentler traits taken out of them. Of course, there are many exceptions, but the influence out West anyway has been towards violence and outrage, even bloodshed.

Dr. Clark further says that he has heard the

speakers bureau say to the men going out for it that if they indulge in anti-Catholic talk they will be suspended. Well, then, quite a number of Klan speakers who have within the past year held forth here, must have been suspended, because all of their speeches have been tirades against the Catholic Church.

I have before me the latest issue of the *Illinois Kourier*, official organ of the Klan. Three-fourths of its space is devoted to defamation of the Catholic Church.

As to internationalism in its highest sense, is it not synonymous with Universalism and the brotherhood of man? Is not Klanism the very opposite of this, as set forth by the imperial wizard, H. W. Evans, when he condemns Jews, including L. D. Brandeis, Morris Gest, Julius Rosenwald, and the Straus brothers, and all others who are not Anglo-Americans?

In short, either Dr. Clark is wrong, or the official spokesmen of the Klan are wrong in stating what the Klan stands for. Which horn of the dilemma will he take?

I agree with U. S. Milburn that the Klan is un-Christian, because the Christian religion holds that all men are brothers; and it is un-American because our Constitution guarantees to all citizens of this country, life, liberty and the pursuit of happiness, irrespective of creed, race or previous condition of servitude.

C. A. Polson.

Hoopeston, Ill.

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SOME QUESTIONS

To the Editor of the Universalist Leader:

The following are some questions which several ministers and laymen of the Church insist must be faced and answered, and especially in view of what has been written in the *Leader* regarding the attitude of the Boston ministers towards the Klan.

(1) Are we to accept as Christian any organization that boldly advertises itself as anti-Christian? The Klan has at its head a dragon, the New Testament symbol of anti-Christ; a wizard, one supposed to be in league with the devil; cyclops, fabled monsters of evil; and goblins, unclean creatures that haunt cemeteries, etc. It also announces a program utterly at variance with the Church, that was founded to be a universal brotherhood making no distinction between bond and free, Greek and Jew, barbarian and Scythian.

(2) Are we to accept as liberal and American an organization that seeks to impose Protestant doctrinal teaching in our public schools and the exclusion from our schools of all teachers who are Catholic, Jewish or agnostic? I have read Klan literature advocating this and know that it is strongly urged in Klan circles.

(3) Are we to accept Mr. Harding's membership in the Klan as proof of its merit? Is Mr. Harding's support of the eighteenth amendment to be inferred from his membership in the Klan or from his appointment of Mr. Mellon as the head of the department for the enforcement of prohibition? For my part I agree with Governor Pinchot when he said: "It may have been legal to put a man who had been for thirty years in the whiskey business in charge of the enforcement of prohibition, but I do know that it was not right." However, I also think that Mr. Harding was a pretty honest man. I think the Anti-Saloon League was right when it declared in 1920 that he was unfavorable to prohibition. So was Woodrow Wilson, who did all he honestly could to obstruct it.

(4) But what proof have we that Mr. Harding was ever a member of the Klan? I would like to hold him in higher esteem than to deem him capable of appointing Mr. Mellon, a distiller, Secretary of the Treasury, and then join a society to terrorize petty bootleggers.

(5) Why should we adopt the habit of straining at a gnat and sallowing a whole caravan of camels? Why do we so often raise such a hullabaloo about petty fundamentalists and then whenever a Billy Sunday, with the prestige of wealth, numbers and a fine organization behind him, comes along preaching the darkest, cruelest kind of fundamentalism with uncompromising vigor, so many of us hasten to assure the world that we think it a good thing and deserving of our support?

Why should we take that which reeks with evil memories? Must we tolerate this thing because it has grown formidably strong by feeding upon mean fears of Catholics, Jews and foreigners?

(6) Can we find any evil that has not got "two sides to the question," except petty evils or distant ones?

Ernest M. Whitesmith.

Linesville, Pa.

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FROM A FRIEND OF THE KLAN IN OHIO

To the Editor of the Universalist Lezder:

In a recent *Leader* is a report of the Klan attending divine services where a certain Dr. Clark (Universalist) preached the sermon. It might be interesting to the *Leader* folks to know our experience with the Klan in Springfield, Ohio.

For thirty years our city government has been dominated by "Tammany Protestants," and "Knights of Columbus Catholics." The Klan came. Chief of Police O'Brien raided its meeting. The Klan attended a funeral, of one of its members, in uniform. There were seventy-five in line, all arrested and marched down to the Police Court by Chief O'Brien's orders. Result: A house cleaning of our city government for the first time in a quarter of a century. The mayor, the city solicitor, and one member of the new commission government are honored members of our "Order," with "Friendship, Love and Truth" as its three links. They are also Klansmen. The late Rev. I. D. Williamson is the author of the "Pocket Companion," published by R. W. Carroll and Co. of Cincinnati, Ohio. Through this connection Dr. Williamson and his son-in-law, Dr. Cantwell, kept the *Star in the West* in Cincinnati. Dr. Cantwell was from the north of Ireland, and an Orangeman. Harding, McKinley, Grant, and "Hickory" Jackson were of the same stock. We are told that seventy-five per cent of our "Brotherhood boys" are Klansmen or sympathizers.

The following from a report of the late Democratic Convention by Hendrik Van Loon gives a good-tempered statement of the whole subject:

American life began about a thousand years after the life of western Europe. Hence these developments which we can study in the medieval history of Europe we are able to observe right around us in the western hemisphere.

And now at last we have reached the point which in European history is known as the era of religious warfare. It began in Europe early in the sixteenth century and lasted until the eighteenth. Then it came to an end because the two sides were too evenly balanced to make the chance for success of either party possible.

Our country was settled as a result of terrible encounters. It was settled as a matter of fact by the overflow from the Protestant campaign, Dutch, Englishmen, Huguenots. Those good pioneers came to the shores of a hostile land to establish that form of worship which seemed good to them because it suited their own temperament. For almost two entire centuries they had the field to themselves. They sometimes quarreled about minor points of the catechism, but these bickerings amounted to very little. America was an advance post of the Protestant cause. This fact was so entirely and absolutely accepted by every one that it hardly called for comment.

But fifty years ago the old world caught up with the new one. Having lost the habit many years ago of quarreling with historical facts, I shall avoid taking sides. I merely try to diagnose the case and leave the rest to the tender mercy of Providence.

The Garden demonstration (at the Democratic Convention) has shown us something more significant than a badly administered party and an incompetent organization. It has proved to those who have ears to hear and eyes to see that we are at the eve of a new religious warfare, that the Thirty Years War threatens to be continued on the shores of the Mississippi as it was begun on the banks of the Moldau river 300 years ago.

We have before us a struggle between the Ku Klux Klan and the Clan na Gael. I am speaking in general terms and using this name to make my point simpler to those who like their history up to date.

Both sides talk in terms of religious emotion. They are forever on the point of a hysterical outbreak. They drag the name of the Divinity into the debate with a frequency which can hardly be pleasing to that great Power which is supposed to base its decisions upon love rather than hate.

As a nation we have little use for history, we agreeing with Henry of Detroit that "history is bunk."

Perhaps so, but a knowledge of what happened once upon a time when the forces were grappling with each other in dead earnest may save us from many mistakes in the near future.

Unless we heed, we are in for a pleasant couple of centuries of polite civil war, and the blame will not rest upon the poor bigots who started it but upon those of us who knew what was happening and who refused to put out the conflagration before it had spread and had set fire to the entire edifice of state.

Professor Van Loon's historical references are to the battle of the Boyne, and the peace of Westphalia. The slogan of "the boys" is, "We will never surrender our government to the flannel mouth."

Ira W. McLaughlin.

Springfield, Ohio.

The Five Year Program

III. Our General Missionary Work

Clarence E. Rice

WHATEVER our reaction toward the project of the Perin-Cate Home, the Ministerial Pension, or the Washington Memorial Church, we will be generally agreed upon the importance of our general missionary work. In a very real way, however, the success of one depends upon the success of all. The Five Year Program with its four units calls for team work regardless of personal preferences. The Allies in the Great War accomplished little until they sunk their independent wills in a united effort under Foch. I am for the great general plan of the Church, regardless of what specifically I prefer to work for.

The Five Year Program is a well balanced, well considered plan, big enough to command respect, and inspiring in what it proposes to do. That part which relates to our general missionary work needs no apology. Again and again it has been shown that the missionary Church is the live Church. Growth comes whenever a Church heeds the great injunction of the Master and forgets self in his service.

Our leaders have pointed out to us right here in our home field our great opportunity—if only we had means and men. The West, with its numerous cities and enterprising people, has hardly been touched. What a field for conquest! The growing South with its vast resources and rich promise—what a field, white and ready for the harvest!

There are fifty cities within our national boundaries that offer us as many promising fields for successful missionary work for our Church.

A friend recently moved to San Diego, California. He is a loyal Universalist and feels lost without his church. He writes that all the churches are flourishing and sends out the Macedonian cry for a church of our faith. There is a field in which, with means and the right man, we could establish ourselves speedily. What is true of San Diego is true of a dozen cities on the Pacific coast.

I spent, two or three years ago, a few weeks in the city of St. Petersburg, Florida. The churches will not hold the people that flock to them. We have established a promising mission there. Already a lot has been secured and a church building planned. The same is true of Miami, where the late Dr. Bisbee successfully started a mission. They have a lot and need only the fostering care of our missionary bodies to build a church worthy of our faith. Florida has several growing cities where we should have churches to retain the hosts of Universalists that make their winter residence in the South. This field could be easily cultivated.

It is at once inspiring and discouraging—this great opportunity and our limited means! This is exactly what the Five Year Program contemplates. What it asks to further its missionary enterprises is, after all, a very modest sum. When each church catches this vision of expansion and growth and eagerly sets itself to do its part, the realization of the third unit of the Five Year Program will prove an easy task. This is our challenge!

Washington, D. C.

Understanding Our World

A Review of 1924

EDWIN L. JAMES WRITES FROM PARIS

The end of 1924 finds Europe somewhat better off than twelve months ago, although it would be easy to exaggerate the improvement. The betterment is declared to be material rather than moral, for, while undoubtedly the economics of the Continent is in better shape, it would be indeed difficult to detect any long strides in moral advancement in international relations.

In the economic field the year has been marked by a further recovery in the pound sterling, indicative of the success of London in reconquering its position as the most important banking center of the world. It saw the French increase their taxes to the point where the income of the Government promises to meet the expenditures—always remembering that no current provision was made in the French budget for meeting the nation's debts to America and England. It put German finances back on a basis of sound money, whereas twelve months ago the Reich was struggling with an apparently almost impossible financial situation due to enormous inflation.

In the political field the remarkable feature is the slowness of the European nations in getting away from the war. The dominant political factor in Europe at the beginning of 1925 is that of German non-compliance with the military clauses of the Treaty of Versailles. So obvious has become the fact that the Reich has greater military equipment than allowed her under the treaty that the Allies have unanimously decided against the evacuation of Cologne on Jan. 10. German resentment of this decision has made a noise heard round the world.

The final decision on the Cologne issue depends upon the negotiations which will take place in January, but the re-establishment of a unity of front between France and England makes the issue one of greater importance even than the basic issues involved, which themselves are of great moment.

It is to be noted that the year marked a movement to the left in England and France, the two nations which dominate Europe and whose policies are inevitably reflected in all of the countries of the Old World.

Whatever historians may discover to be the ultimate effect of this swing, the current verdict is that it was not remarkably successful. England has repudiated MacDonald, and while the New Year finds Herriot still Premier of France, it is generally agreed that his days are numbered and that the pendulum will swing to the right.

It will not go so far as Poincare, but it will probably stop near the center, resulting in a Briand Government.

In Italy Mussolini succeeds in holding his down, and in Spain, despite much agitation, the dictatorship continues to govern the country under the suspension of the Parliamentary *regime*.

All in all, one may conclude that the year has brought a recrudescence of nationalism in Europe, which observers abroad connect with the result of the American Presidential election putting back in power by a large majority a party believed to follow a policy of nationalism.

Looking back over the year, it is easy to set down as the two big developments the adoption of the Dawes plan and the formation of the Geneva Protocol for mutual protection against aggressive warfare.

The Dawes plan in effect represents a skilful combination of elements for the solution of reparations problems which bears an American name largely because Europe sought the financial aid of the United States and because our sponsorship unquestionably lent an air of impartiality to the scheme.

This plan is regarded much more highly in America than in Europe. While many Americans, some for political reasons, some more sincerely, regard the Dawes plan as the ultimate, final, complete solution of the reparations problem, in allied Europe it is regarded as nothing more nor less than a very easy plan under which Germany may pay reparations. If it works, it will be a good plan. If it does not work, it will be no better than the other reparations plans which Germany has accepted and failed to fulfil. But that the plan is well received in America is of immense benefit to Europe, and indeed the American investment in the plan is perhaps the best guarantee of its execution.

The Geneva Protocol is in worse standing than the Dawes plan. The British refusal to approve it as it reads, coupled with the coolness discerned in America from this side means its certain amendment. Nevertheless, adopted by a large number of nations, it does represent a most important step made toward an anti-war compact.

The position of America internationally has not changed a great deal in the past year. America is still the object of the world's jealousy. Her policy on interallied debts has incurred no little resentment in Europe, and it is to be remarked that during the year very little progress has been made toward an arrangement of the Allied debts, leaving out of account the British debt, which was settled before the year began.

It might have been supposed that our aid in the Dawes plan and our loan to get it started would have brought a certain amount of gratitude. But the way in which America handled her demand to share in the annuities of the Dawes plan after having pointed with pride to it as her great free-will offering to cure Europe's ills, coupled with her insistence upon payment of the war debt, has largely offset any feeling of gratitude which might have been budding.

The end of the year finds Europe hoping, as it did at the beginning, that America will eventually join the League of Nations and eventually consent to a reduction of the interallied debts. Whatever else may be said of them, the observations of Finance Minister Clementel on the French debt to America represented the opinion of the vast majority of his countrymen.

In commenting on the situation in Europe Russia always deserves mention. The year has brought diplomatic gains for the Soviets in recognition by Britain and France. Yet from the economic point of view it is impossible to discern any great advancement by Moscow in the international field. The much-hoped-for British loan has gone glimmering, and there is absolutely no chance of the Bolsheviki getting a loan from France.

The year saw the abandonment by a number of important German firms of their effort to do business with Russia, and the recent statement by the head of a league of French concerns which sought to further commercial relations with Red Russia is to the effect that all business has been abandoned. It is held almost inevitable that the coming negotiations between Moscow and Paris for an arrangement of the Russian debts to France will meet with no more success than the London parleys.

Reports from Russia agree that the Soviets are getting tangled more and more in their financial and economic scheme. Only a small advancement, therefore, can be set down for the Soviets. Their propaganda effort to bring a world revolution failed everywhere—in America, Britain, France and the Balkans.

In the widest political sense, apparently, European relations have not been bettered in 1924. Europe is still ruled by fear. This fear is of a nature to promote selfish nationalism and repulse international co-operation.

The year ends with a dozen more causes for war than there were ten years ago. There are jealousies and hatreds undimmed by the sad experience of the World War. Europe in the past twelve months has unquestionably shown that the fire of war has only been banked, not extinguished.

Were America and Britain to withdraw all their influence from the Continent, it is believed that Europe would again be at war inside of three years. The preservation of peace is declared to depend in this new year as never before on the role the two great Anglo-Saxon nations play.—*New York Times.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Racial Realities in Europe

By Lothrop Stoddard. Charles Scribner's Sons. $3.00.

Are you, reader of this review, a Nordic? Are you tall and blond? If so, you are "restless and energetic," you are "at once democratic and aristocratic," you are a "pioneer and explorer," "an inventor and scientific investigator," you are "a high standard man." Moreover, you have "intelligence and self-control," "high political ability," and "common sense," "love of order and stern devotion to duty." You are "a born soldier." "The society in which you find yourself is characterized by "an individualistic energy, a fierce self-assertiveness, and a richness of local life." You can rejoice in the thought "that democratic parliamentary institutions have been a real success only among people largely Nordic in blood."

If you, alas, are of Mediterranean stock, your "temperament is emotional, often to a high degree," you are "passionate, excitable, loving and hating intensely, yet inclined to fickle changes," you lack "stability and tenacity." You may, of course, find solace in the fact that your intellect "is usually quick and often brilliant," but it is "apt to be superficial." You "instinctively crave strong, dynamic personalities to lead" you. But you have some "valuable traits," namely, "a keen sense of beauty, form and color," "love of music, poetry, and other arts," and "a general joy of life." Take what comfort you can.

If it is Alpine blood that courses through your veins, your case is desperate. You are "solid, well-disciplined, docile," you are "hard-working, thrifty, clinging to the soil, caring little for politics, and contributing little to either art or ideas." In case you are in doubt, you may identify your race by the fact that you are "round-headed" and "thick-set." So far as politics, is concerned, you "do best under the guidance of able ruling minorities," naturally Nordic. You are "stolid, tenacious," "coarser fibered than the Nordics and with lower living standards." Worst of all, you can never fully appreciate Mr. Stoddard's book, for "humor has . . . never been an Alpine characteristic."

But there can be no question; of course you are a Nordic. Perhaps you have some doubts which Mr. Stoddard can dispel. You will be relieved to know that, "taken as a whole, Germany is Alpine rather than Nordic in race," for now you can continue to hate Germany as vigorously as ever. If you admire the "strong, dynamic personalities" of Mussolini and his lieutenants, with their brave assaults on "Democracy, Liberty, Equality, Rights, Parliamentary Government," and the other "gods in a heathen temple," you will be glad to know that they are probably Nordics and are in any case suited to rule over a "people of Mediterranean-Alpine origin like the Italians." When you read about Sweden and Norway as the purest Nordic races you may wonder how they came to separate, but even this is a virtue, for they avoided war, thus showing "intelligent, sober second thought—the inborn heritage of the race."

Looking back over the history of the world, your attention must have been called to the pre-eminent position attained at various times by the Greeks, the Romans, and the Spaniards, all seemingly of Mediterranean stock. How pleased you will be to learn that "Homeric Greece was ruled by an upper caste of tall, blond Nordics," that "the Roman patricians, the ruling class, were apparently Nordics," with, alas, "a perceptible touch of Alpine blood," and that "the Nordic spirit played a part during Spain's period of greatness!" Again, you may have been properly shocked by the violence of the French Revolution, but all is well, for really it was "largely a revolt of the Alpine and Mediterranean elements against the Nordic ruling class."

After such a survey we can indeed look back with pardonable pride. "How the racial interpretation of history clarifies and vitalizes the record of human events! So many mysteries explained, so many riddles solved!" And as for the future! History "proves beyond the shadow of a doubt that if the United States should cease to be a mainly Nordic land, *our* America would pass away." One thought gives us pause: Mr. Stoddard has clearly shown that all the great figures of history were Nordics, all but one. He has forgotten to mention Jesus of Nazareth. Perhaps he has never heard of him.

* *

The Early History of the Christian Church

Vol. III. Louis Duchesne. Longmans, Green and Company. $6.00.

The fifth century, which in some ways is less interesting than its predecessors, has nevertheless genuine importance to the student of church history. It is the century in which the great Augustine lived, the century of involved controversies over the nature of Christ, the century that witnessed the death-throes of the moribund Roman empire. Some of the heresies which the century inherited it succeeded in burying, others it perpetuated, to the bitter conflict of succeeding centuries. Donatists, Pelagians, Apollinarians, Nestorians, Monophysites, make their bid for the favor of the Christian body. Bishops and patriarchs are the least of the participants in a game played by popes and emperors. Popular sentiment swings this way and that. Loss of office, sometimes excommunication, not infrequently anathematization, await the losers if they be of the clergy, exile and confiscation of property if they be of the laity. Death, in one or another of its forms, is always imminent. Above this chaos, this welter of conflicting beliefs and conflicting interests, stand the greater figures of the century, Jerome, Augustine, Chrysostom, Leo, unfortunately not removed from the struggle, but transcending it to a degree unachieved by their controversialist contemporaries.

Since this volume is the third in the history which Monsignor Duchesne was engaged in writing at the time of his death, the stage has already been set for the events which he narrates. The first chapter surveys the Church in the first part of the century, tracing the developments in public worship, in popular religion, and in monasticism. The section on the organization of the Church helps the reader to understand later chapters, for it makes clear the comparative independence of bishops, elected by the people of their constituencies and only vaguely responsible to Rome. District councils, headed by the bishop of the leading city represented, enjoyed a certain influence, but their authority was not official. But though bishops and especially metropolitan bishops were men of importance, the traditional prestige of Rome did not decline.

The first noteworthy event of the century is the struggle of Jerome and Rufinus, occasioned by the former's bitterness against anything which savored of Origen. Although he had himself made use of the teachings of the great Neoplatonist, Jerome, like most of the other church fathers, sensed in Origen a danger which endured long after his death. Origen had been dead for a century and a half, but there were still Origenists. Men of discretion "knew how to profit by Origen without allowing themselves to be led into dangerous courses," and during the fourth century his name had been spoken of only in praise, but in the early part of the fifth century a growing distrust crystallized in the bitter attacks of the energetic Jerome.

Another controversy to which the fifth century fell heir was the Donatist movement in northern Africa, which began in a dispute over the ordination of a bishop, grew to considerable strength, declined in the century which we are studying, but endured for many years in a weakened form. The breakdown of the power of the Roman empire, which the invasion of Alaric now again made evident, favored the growth of such heresies, which the civil arm would have suppressed had it been able.

In many ways the most interesting figure of this century is Augustine, who was born in 354, but whose most important controversy falls within the period under survey. Monsignor Duchesne's able exposition of the conflict between Augustine and Pelagius shows how the early life and sudden conversion of the former led to a belief that salvation was only possible through the grace of God, whereas the ordered life of the latter encouraged him to trust in his own powers and virtues. Since this is the classical example of the conflict between predestinarianism and free will, to understand the psychological antecedents in the case of each of the protagonists is to have a clearer understanding of the problem.

There is a whole chapter on Augustinianism to which reference, though commendatory, must be brief, for we wish to hasten to make special mention of the Christological controversies which occupied the attention of the East at this time. In the third year of the century Bishop John of Constantinople, later called John Chrysostom, was exiled, largely because he aroused the opposition of the Empress Eudoxia. This event opened a series of conflicts, in which Constantinople figured prominently, and which ended long after the end of the century.

The real struggle concerning the nature of Christ carried over from the preceding century, when Apollinaris had asserted that Christ had the body and animal soul of a man, but the reasoning power of God. Nestorius, Patriarch of Constantinople, opposed this way of thinking, since his own training had been in the school of Antioch, of which Didorus was the leading figure. The occasion for Nestorius to reveal his attitude came when he attacked the phrase, "Mother of God," asserting that Mary could not be considered the mother of the divine nature in Jesus. Cyril, Bishop of Alexandria, a famed controversialist, led the attack on Nestorius, and at a council at Ephesus succeeded in having him banished. This council remained a source of dissension, because the party of Nestorius did not arrive until after a decision had been reached.

Out of this controversy arose another and stranger. Cyril's point of view, as expressed in his controvery with Nestorius, was accepted as orthodoxy, but in point of fact Cyril's belief dangerously bordered on Apollinarianism. After his death Eutyches, a monk, laying claim to Cyrillic views, stated these views in such an extreme form that Flavian, Cyril's successor, was forced to rebuke him. Eutyches was condemned for asserting that Jesus had only one nature after the incarnation. Pope Leo supported this condemnation and consequently, when Dioscurus, who followed Flavian as archbishop of Constantinople, succeeded in having Eutyches recalled, a break with Rome ensued. The famous Council of Chalcedon followed shortly after, and at this Council the doctrine of the nature of Christ received definite if not particularly intelligible form. Room still remained, however, for further dissension, as the monophysite heresy, which soon began to thrive, bears witness. The end of that controversy falls outside the bounds set by Monsignor Duchesne for this volume. Throughout all the Christological disputes of the century a single note runs: Christ must be both God and man, and whoever would emphasize either nature at the expense of the other commits heresy.

After a survey of the growth of Christianity outside the empire, Monsignor Duchesne returns to Rome for a *resume* of events there, and with this he brings his volume to its conclusion. Since he died soon after its conclusion, some fifteen years ago, it will remain the final contribution of this noted French Catholic scholar. Together the three volumes constitute as noteworthy a survey of the first five centuries as has ever been attempted. The excellent French in which they are written has unfortunately not been translated into excellent English. Professor Jenkins, as he remarks in a note, has sought accuracy rather than literary excellence in this translation. Another drawback for the average reader is that it is quite vain to attempt to read the book unless one is familiar with the skeleton outlines of church history. Perhaps the best way to understand it is to read it in conjunction with some textbook such as Professor Williston Walker's massive but reasonably clear compendium of dates and names.

For whoever will take the trouble to follow the intricate controversies with which the greater part of the volume is concerned a reading of the volume will bring rich rewards. Liberal Protestants as a rule know very little about the Christian tradition with which they identify themselves, and if they knew more they would understand their own problems a little better. Moreover, it is interesting, if not edifying, to study controversies that for bitterness and ferocity make our fundamentalist-modernist conflict seem a love-fest.

* *

Points of View

By Stuart P. Sherman. Charles Scribner's Sons. $2.00.

Stuart Sherman, lusty castigator of the moderns, arch-enemy of the Menckenites, once professor of English at the University of Illinois, lately literary editor of the *New York Herald and Tribune*, spreads himself unrestrainedly over the magazines, with the result that he has two books published this autumn. One of them, "My Dear Cornelia," we have already reviewed, and not too favorably, but "Points of View" pleases us more and we shall have some kind things to say about it. After all, Mr. Sherman is a literary critic, and he is more successful when he sticks to his last instead of putting witty conversation in the mouths of Cornelia and her family.

Perhaps the quality which distinguishes Professor Sherman is his search for stability, for certainty, for dependability. His is essentially the temperament of the classicist. He wants rules, he wants standards, he wants recognizable types, and his greatest desire is to introduce into the American scene a note of order. Toward this end he quite consciously labors, as the first essay of this collection shows. There is an Oxford type; there was a Southern type and a New England type; why is there no American type? He thinks there should be, and he sets about designing the mold. A hasty examination of the things in which Americans believe gives him six articles of faith: "cleanness, health, becoming intelligent, swift mobility, athletic games, and publicity or standing inspection." On this foundation he bases his creed of athletic asceticism. Perhaps the picture may not seem entirely inviting, but the good professor's diagnosis is accurate if not encouraging. Why in the name of seven prophets there should be an American type is not evident, but whether there should be or not there is likely to be, and it is likely to take shape more or less as Sherman indicates.

In line with the afore-mentioned desire for standards are the essays on "that patriotism described as American literature," to quote James Branch Cabell. Once more we are forced to agree with many of Professor Sherman's critical judgments, but we feel in them a slightly chauvinistic tendency to glorify the American rather than the literature. Discussing the institution of censorship he asserts that there are books which it would be better to leave uncirculated, but he somewhat regretfully adds that the task of selecting the unprintable books is too involved to be carried out by the police force. In his essay on Sinclair Lewis he traces with discrimination the litterary career of the author of "Main Street," expressing approval of at least one of the moderns. Gertrude Stein he ridicules unsparingly.

When he leaves American literature for a field which he can treat more objectively and less in the controversial manner, Mr. Sherman writes exceedingly well. There is a revealing essay on George Sand and Gustave Flaubert, a justifiably caustic treatment of Samuel Butler, and an intelligent discussion of Disraeli. Here we have Sherman in a less familiar vein, but one which we like. There is not so much beating of the tom-tom and a good deal more of sound writing. Usually he writes what is called, not altogether out of respect for the quality of writing in the public press, journalese, a reason-

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

CALIFORNIA STATE CONVENTION

The Universalist women of California held their annual meeting on Wednesday, Oct. 8, in the new Pasadena church. The president, Mrs. Luella M. Masseck, of Santa Paula, presided. The Rev. Elfreda Newport led the devotions. The president gave a brief review of the work of the last year, developing the theme of service, which she regarded as the important feature of the work.

The secretary, Mrs. Clara Riddle, of Riverside, gave an account of the several meetings of the Board, in which the budget system has been very carefully and successfully worked out. The treasurer, Mrs. Rena Henry, of Pasadena, showed that the entire apportionments assigned by the National Board have been paid in full. The five Circles in the state have paid in $1,183. Eight life and memorial memberships have been secured, bringing the permanent funds of the organization to over $500. The reports from the Circles showed a large amount of important church and social service work along varied lines. The state supports one girl in the Blackmer Home.

Mrs. W. H. Ballard, of the Women's National Missionary Board of the Baptist Church, spoke on "The Dynamics of Modern Missions," which was a revelation to many of our people of the great change in purpose and spirit of the missionary societies of modern times. Miss Truman described the work of the churches in the mountains of Tennessee and Kentucky. It was an inspiration to more interest in our own work in North Carolina.

The following officers were elected for the following year: President, Mrs. Luella M. Masseck, Santa Paula; vice-president, Mrs. Carrie Sawtell Nash, Los Angeles; treasurer, Mrs. Rena M. Henry, Pasadena; secretary, Mrs. Clara E. Riddle, Riverside; directors, Mrs. E. J. Woodruff, Riverside, and Mrs. Hazel Lewis, Los Angeles.

* *

CALIFORNIA OPEN BOARD MEETING

An open meeting of the Women's Missionary Board of California was held in the Los Angeles church, on Tuesday, Dec. 2, the special occasion being the presence of Miss M. Agnes Hathaway, our missionary who has just returned from Japan.

It was a very rare occasion. About seventy-five people sat down for the delicious lunch prepared by the Los Angeles ladies. In the group were two sons of Dr. Cate, several former students at Lombard, friends who have visited the Mission in Japan, all of whom had come out especially to honor Miss Hathaway.

Miss Hathaway gave a most interesting and encouraging talk on the work that has been accomplished in Japan during her long term of service, paying tribute to the labors of her several associates, and especially expressing appreciation of those who are now at work in the field. Especially effective was her account of the way in which the exclusion act of the last Congress was received by the Japanese people. It was a fine thing to do in the state that had most vociferously demanded the passage of the act.

As a mark of esteem the ladies of California made Miss Hathaway a life member of the state and national associations, and also presented her with a purse for her personal use, in recognition of the fact that the day of the meeting was her birthday.

* *

"The Parish of God's Intention" in the title of an interesting leaflet written by Mrs. Mary E. Nye of Methuen, Mass., and printed by the Massachusetts Woman's Universalist Society for the Women's National Missionary Association. Please show your appreciation of this fine gift by ordering as many as you can use to increase the interest in our Southern Building Fund. The leaflet is free and tells of the work at Inman's Chapel.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

* *
* The American Missionary Offering supports the school for colored children at Suffolk, Va. Such schools as this under private auspices are necessary because the public schools do not give opportunity to all and the colored children are always the ones left out. Our Sunday schools give a thousand dollars a year for this worthy purpose. The surplus of the American offering goes to the General Convention for its Home Mission Work. We hope for a large balance this year, for the fields are white for the harvest if only our Church will send the reapers. Hearts prepared by careful teaching will result in envelopes filled with generous gifts. *
* *

DOUBLE JOY

December 18, 1924.

Dear Dr. Huntley:

I am sure you will rejoice with the New York State Board in the opening of two new schools, the first at Newport with Mr. Merton A. Ford as superintendent and the next at Cicero with Mrs. Ella Stearns as superintendent. Mrs. Stanard Butler worked hard to secure the former and the latter is largely the result of the labors of Julia M. Tobey. We feel great and believe these two but indicate even greater things to come.

Sincerely,

William J. Metz.

* *

AS SHE WOULD HAVE WISHED

The mail at headquarters brings much to touch the heart. For instance, here is a "golden rule" sent by a lad of thirteen years who lives in South Paris, Maine. In it he deposited twelve dimes, the actual coins that had been saved by his dead mother. Surely this sacrifice in her memory is perfectly in keeping with her beautiful spirit.

* *

A NEW SUFFOLK LECTURE

A new Suffolk lecture has been written illustrated with several new slides and some of the best of the old ones. Its presentation to a school will arouse new interest in our Home Mission project at Suffolk, Virginia.

Engagements may be made for this lecture at any time. Even schools that have already used the old lecture will find new material in this one.

* *

ONE HUNDRED PER CENT AT PEORIA

They were *all* there. How many Sunday schools of any denomination can report that on a single Sunday every member is accounted for? Peoria, Ill., whose energetic superintendent is Mrs. C. A. Lefler, has that distinction. The old, the young and the middle-aged all answered to their names on the date when they had agreed to prove that the motto, "It can be done," was not a mockery.

This remarkable record was not made without careful and persistent preparation. For a full month Mrs. Lefler had been urging the matter and pledging the classes to co-operation. Nothing worth while ever just happens. The victory was well worth all the effort, and the school is permanently stronger because of the enthusiasm developed. Incidentally the school gained fourteen new members during the month of aggressive work.

Is the matter to be dropped now that something big has been done? No, Mrs. Leffer is not that kind of woman.

Among Our Churches

Church News and Interests

PERSONALS

President Joseph M. Tilden of Lombard recently gave the address on Americanism to a class of initiates in the Knights of Columbus at Galesburg. Dr. Tilden is now a member of the Board of Directors of the Y. M. C. A. in that city.

Dr. J. W. Vallentyne of Oak Park recently officiated at two funerals under unusual conditions. In one, he buried a Protestant in a Catholic cemetery; in the other he officiated for a Catholic who was buried in a Protestant cemetery, the Catholic priest sending him a bottle of holy water to use.

Rev. Pliny Allen of Galesburg officiated recently at the funeral of an Elk, after two Orthodox Swedish ministers had refused because the Elks ritual was to be a part of the service.

Dr. L. Ward Brigham on Jan. 4 preached the first sermon of the twelfth year of his pastorate at St. Paul's Church, Chicago, and was presented with a large bunch of roses.

Dr. Frederick W. Betts of Syracuse, N. Y., has a Forum Class, which uses leading articles in the *Universalist Leader* as a basis of discussion.

The many friends of Dr. Theodore A. Fischer will rejoice to know that he is gaining in health and strength. He is not yet able to take up again his duties at New Haven and Rev. Hazel I. Kirk will continue to act as his substitute until April, and may be addressed at 409 Edgewood Ave., New Haven, until that date.

Rev. J. M. Rasnake, who has been pastor of our churches at Mukwonago and Stoughton, Wis., has been made Superintendent of Churches in Georgia, and will live at 417 Confederate Ave., Atlanta.

Rev. G. W. Allison of the North Side Church, Chicago, who formerly was a lecturer for commercial organizations on "Salesmanship," is still sought for this work, and lectures occasionally as he has time.

Mr. Carl Hempel of Lynn reports an attendance of 303 at Sunday school Jan. 11, eighteen classes showing perfect attendance.

Dr. and Mrs. John Clarence Lee, of Gloucester, Mass., were given a public reception on Tuesday evening, Jan. 6, on the occasion of the return of Mrs. Lee from her four-months sojourn in Syria and the Holy Land. Several hundred were present, including many from the other churches in Gloucester. The address of welcome was by former Mayor Charles D. Brown, who, in behalf of the church, presented Dr. and Mrs. Lee with one hundred dollars in gold.

OUR HEADQUARTERS STAFF

Dr. John S. Lowe and Judge Hill were in Chicago for the Laymen's Organization luncheon Jan. 5. Dr. Lowe held conferences with groups of trustees of several churches.

Judge Robert W. Hill and Dr. Harold Marshall were in Philadelphia for a Laymen's Luncheon, Jan. 7.

Dr. Harold Marshall preached at Baltimore, Jan. 11, on "The Five Year Program."

The International Journal of Religious Education has asked the privilege of reprinting the service on Abraham Lincoln, furnished by Miss Susan M. Andrews for the Superintendent's note book of the General Sunday School Association.

Dr. Leroy W. Coons has been appointed on the committee to promote the adherence by the United States to the World Court under the so-called Harding-Hughes "reservations" and as recommended by President Coolidge. This committee will arrange for meetings in behalf of the World Court idea in Boston. Upon the committee are President Lowell of Harvard, Bishop Lawrence, E. A. Filene, former Governor Cox, Judge Anderson, Denis A. McCarthy, James J. Storrow, Sherman L. Whipple and others prominent in Boston's civic, social and economic life.

Colorado

Denver.—Rev. H. H. Niles, pastor. The net proceeds of the bazar exceeded by more than $75 that of a year ago. Repairs costing $800 have been recently made on the building. The women of the church recently held a get-together meeting. The pastor recently underwent a very painful operation. During his enforced absence from his pulpit the church was kept open and the services continued. On the evening of Dec. 23 a party, which brought out a general attendance of the parish, was given especially for the children. The pastor recently spoke in the West Denver High School during the Webster oratorical contest. A recent sermon based on Rupert Hughes' "Why I Do Not Go to Church," brought many words of praise and a request to have it broadcast.

Connecticut

Bridgeport.—Rev. Charles Kramer, pastor. A great celebration was held on New Year's eve, when all the mortgages on the property were burned. Invitations had been sent to members of the State Board and officials of the General Convention, also to two former pastors, Rev. W. W. Rose and Rev. Hal T. Kearns, and many letters of congratulation were read from those unable to attend. Buckingham Marsh, moderator of the church, displayed three mortgages and notes: one for $10,000 placed upon the apartments of the church Jan. 25, 1910; a second for $5,200 placed upon the church building April 27, 1911; and a third for $2,500 placed upon the parsonage July 31, 1914, totaling $17,700. The parsonage mortgage was canceled Jan. 3, 1920, the church mortgage May 9, 1922; of the apartment mortgage $5,900 remained unpaid Jan. 1, 1924, when Rev. Charles Kramer assumed the pastorate of the church. The final payment clearing all mortgages was made Dec. 23, 1924. The original fund that made possible this achievement was a trust fund of $15,000 given by P. T. Barnum.

Illinois

Hutsonville.—Rev. John S. Cook, D. D., pastor. Our new building will soon be ready for the furnishings. The Mission Circle held its annual Christmas bazar Dec. 13 in the basement of the new building. In connection with the bazar and market we served turkey and chicken cafeteria dinners. The day's sales netted us $461.89. The Sunday school gave a Christmas program Sunday morning, Dec. 21, followed by a Christmas sermon by the pastor.

Iowa

Osage.—Rev. F. Osten-Sacken, Ph. D., pastor. Dr. Osten-Sacken began his pastorate here March 1, 1924. Coming to his pastorate at a time when a rather strong undercurrent of antagonism between the several denominations was manifest, he set to work to remedy this condition, if possible. After six months of continuous activity in that direction, the Ministerial Association of Osage was formed on Sept. 1, all Protestant ministers, including the Methodist, Congregational, Baptist, Universalist and two Lutheran churches, joining in a constructive program. As one of the first results of this co-operation, all the churches join in a union mid-week service on Wednesday evenings, two consecutive meetings in each church, and each pastor taking the lead in rotation, while all the pastors take some part in every meeting. On Thanksgiving Day a union meeting, with all the pastors taking part, was held in the Methodist church, and a collection taken without previous announcement netting a fine sum of money, part of which was used in helping the poor and needy in the community at Christmas. The pastor has organized an adult Bible study class in the Sunday school. This class has taken up the study of "Principles of our Faith," from a pamphlet prepared by the pastor himself, which seems to have developed great interest. The members of the junior class have formed the "Uneedus" Club, the name indicating (with a little different spelling) its aims and activities.

They meet every second and fourth Thursday of the month for business, recreation, and, when the weather permits, hikes in the country round about. A junior chorus is now in process of formation. All this has been accomplished, of course, with the hearty co-operation of our Sunday school superintendent, Mrs. Jennie B. Hitchcock, former pastor of the church, and the rest of the members, to whom much credit is due. The pastor in the late spring gave a series of three lectures on Psycho-Analysis at the Universalist church to which everybody was invited free of charge. The church was well filled each time, and every church represented. Free demonstrations were a part of the lectures. Early in the fall the pastor was invited by the superintendent of schools to give a series of five lectures to the high school on the same subject. Later he was invited to surrounding country schools to repeat the performance. The pastor plans for the present year to organize "every member" committees, designed to give each member some active work in and for the church, each member to select congenial work that can be done without loss of much time or special effort. The Christmas celebration of the Sunday school, under the leadership of Mrs. Hitchcock, was held in the parlors of the church. Each member of the junior class repeated from memory some story about Jesus which appealed most to him. Presents and candy were in order later, the Christmas tree lighting up the festivities.

Maine

Augusta.—Rev. A. Francis Walch, pastor. The ninth year of the present pastorate has opened favorably. The music furnished by a fine quartette adds much to the inspiration of the Sunday services The Y. P. C. U. is in fine working condition. Plans are making for the annual Pep banquet soon to be held in Augusta. The toast-master will be Rev. Stanley Manning. The Sunday school is working hard to measure up to the standards set by the General Sunday School Association. At Christmas time thirty baskets filled with fruit, home-made candy, jellies and other delicacies were carried to the aged, sick and shut-ins, while two families were also furnished with many more substantial necessities. The Murray Alliance is closing a particularly propserous year, both socially and financially. Every month some activity has netted a substantial sum to the treasury and the annual sale in December brought nearly $1,100. At New Year the members of the Murray Alliance presented the minister with a splendid fur-lined overcoat which is highly appreciated in these winter days. During the Week of Prayer union services were held in which the seven Protestant churches of the city joined. Recently a general exchange of all the ministers composing the Monday Ministers Club took place and gave much satisfaction. At the biennial city election Rev. A. Francis Walch was re-elected a member of the Common Council from his ward and at the organization of the Council was chosen its president. Mr. Walch is also an active member of the Rotary Club and its chairman of education.

Massachusetts

Saugus.—Rev. E. V. Stevens, pastor. On the first five Sundays of the new year our pastor is preaching a series of interesting sermons on these topics: The man who said he would, but couldn't. The man who said he would, but shouldn't. The man who said he would, but wouldn't. The man who said he would, but didn't. The man who said he would, and *did*. Mr. Stevens has just had an installation service at which the speakers were Rev. E. M. Barney of Lynn, Rev. Hendrik Vossema of Medford and the local Methodist minister, Rev. Mr. Coffin. The minister and the chairman of the trustees, Mr. Brown, will attend the big Five Year Program banquet in New York. The young people of the parish were entertained by the pastor on Jan. 13. The annual fair, which in Saugus has become a town event, will be held on February 21 and 23.

Boston, Grove Hall.—On a recent Sunday Miss Mabel I. Emerson completed twenty-five years as teacher of our Bible class, during all of which time the class and the teacher have been very popular. Besides the interesting Sunday meetings, the class has done many things for its members and for the church. At Christmas, for example, baskets of fruit and flowers were sent to the sick and shut-in of the parish. In all ways Miss Emerson has been an example of devotion and an inspiration, not only to her class, but to the whole church. On the anniversary Sunday the school presented her with a bouquet of twenty-five roses, and on New Year's eve the class gave her a party at the home of Mr. and Mrs. J. A. Schneider, at which she was given a box of gold coins—a dollar for each year of service and some to grow on.

New York

Middletown.—Rev. George H. Welch, pastor. Christmas proved to be an opportunity for the expression of the real spirit of the people of this parish. The services on Sunday, Dec. 21, were well attended. A short program was given by the Sunday school, followed by an inspiring sermon, appreciated by young and old, by Dr. Huxtable, a former pastor of a Unitarian church in Boston, retired, and now living here. Dr. Huxtable is a very real friend of our church, and much loved by our people. He does not fail to do whatever he can to help in our work, frequently occupying the pulpit. At this service the members of the Sunday school presented their Golden Rules with the foot of dimes for the Near East Relief Fund. They contributed $44.50 to this fund. The church people gave $23 in addition. On Monday evening following, a chicken dinner was given the members of the school by Mrs. Clemson, who frequently renders such services in an unobtrusive way to the church and the school. She was assisted by a committee of the ladies, who brought cakes and attended the tables. Following this was the Christmas play, entitled, "Down the Chimney," presented by members of the school and directed by Mrs. Richard Clemson. And then the tree, when the school members each received a gift besides each an orange, given by Mrs. Taylor, and a box of candy given by Mr. Cross. The pastor and his wife were also very well remembered by the people, by the gift of a very generous purse, and many other personal gifts. We are trying out a plan in the Sunday school, which has something commendable in it, and many objections. Unable to find a superintendent who would give full time to it, several have been selected to carry it for one month each. This has had the effect of bringing the needs, both in equipment and in further help, to the attention of many people otherwise disinterested. At the union Thanksgiving service of all the Protestant churches of the city, Mr. Welch was chosen to preach the sermon. It was the largest Thanksgiving congregation he ever saw, let alone preaching to—about 500. The congregations, never very large, are increasing. The every member canvass this year showed an increase over former pledges of $400. The church trustees have considered the quota assigned them under the five year program of $500 per year, and decided to allow $100 on it for this year, and to make an effort each year to increase this amount by whatever sum possible. With an almost constant increase in the expense of the church, it was believed $500 was too large an increase to pledge at once.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. A Christmas pageant was given in the church Sunday evening, Dec. 28, under the direction of Miss Janet Wolfe, who deserves great credit for the good work done by the boys and girls who took part. The church choir assisted. The Halifax *Evening Mail* printed a very flattering report of the affair. On Tuesday, Dec. 30, at 6 p. m., the annual Christmas tree and children's supper were given, when every child belonging to the Sunday school, with the exception of the infant class, received a book, an orange and a bag of candy. The little ones were given dolls or toys, by their teacher, Miss Helen Wolfe. The pastor and his wife were most generously remembered by the Sunday school and by many individual members. On Saturday, Jan. 3, the ladies of the church entertained the numerous church groups of the Canadian Girls in

Training at their January meeting, providing the usual monthly supper. About eighty girls were seated at the tables, the "Beaver Group" of our church acting as waiters and the ladies as hostesses.

Pennsylvania

Brooklyn.—Rev. Walter W. Wolfe, pastor. Since Mr. Wolfe assumed the pastorate of this church last October a new impetus has been given to our church life. A spirit of whole-hearted co-operation is evident on every side. The congregations have greatly increased in size. Extensive repairs have been made to the church edifice. A modern lighting system has been installed. The Friendship Circle, a society of young people, has had a new hardwood floor laid in the church basement, making it an ideal place for all social and church activities. The Ladies' Aid is also working to make this a better and a greater church. The parsonage has been modernized in every possible way. The Sunday school, under the leadership of Mrs. Lillian Smith, is one of which any church might well be proud. A Christmas pageant, written and directed by Mrs. Wolfe, was well rendered. The Methodist and Presbyterian churches of the town helped to make the pageant a success.

Kingsley.—Rev. Walter W. Wolfe, pastor. This church, the spiritual child of the Brooklyn church, is increasing in strength. The congregations have greatly increased. The Sunday school is slowly increasing. The minister's Bible class is well attended. The Ladies' Aid is doing splendid work.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. Our church was saddened during Christmas week by the death of two of the oldest members. Mrs. Ednah Myrick was in her eighty-seventh year and Mrs. Adeline Gardiner was in her eighty-sixth. Both were associated with the society in its earliest days and were happy in any work they might do to advance its interests. At the Thanksgiving season, we gave fifteen dinners to families recommended by the Providence Family Welfare Society. The annual Christmas Fair on Dec. 4 and 5 was the first in the new church and brought a profit to the auxiliary departments amounting to $835. This represented the greatest fair since the days of long ago. The Y. P. C. U. presented on the second evening a scene from "Les Miserables." On the same evening the Men's Club gave the comedy, "Box and Cox." On Dec. 14, the speaker was Rev. Charles H. Pennoyer, Director of Social Welfare. A supper and conference with welfare workers in the city and Mr. Pennoyer were planned for Jan. 8. "The Nativity" with a most impressive setting was presented at the evening service on Dec. 21. Thirty of the young people of the church school took part in the pageant, under the direction of Mrs. John Smith Lowe. At the period of presenting gifts, the congregation went forward with its gifts of clothing, money, toys and food. Christmas dinners were sent to twenty-five needy families. The balance, $76.03, went to Near East Relief. The clothing and toys were given to the Family Welfare Society for proper distribution. Basket-ball is the attraction of the young men in the assembly room, which is equipped for that purpose. The church is represented in the Y. M. C. A. Church Basket-ball League. On Dec. 28, an enlarged picture of Mr. Leining was presented to the church by Jerome E. Farnum.

Wisconsin

Monroe.—Rev. N. E. McLaughlin, pastor. Early in the fall, the family of the late Henry Ludlow placed a memorial pulpit, table, and pedestals in the church. The set is of solid Philippine mahogany, and presents a very rich appearance. Perhaps few in the history of this church so thoroughly deserved such a fitting memorial to his memory as Henry Ludlow, who was a treasurer for thirty-five years, and an attendant for sixty. We were favored in October with a visit from Rev. Lyman Ward of Camp Hill, Ala. He made friends for Camp Hill, and occupied the pulpit. The pastor and Rev. M. L. Aldridge exchanged pulpits in November. Our bazar this year cleared about $650. The bazar is always topped off with a play. This year the play was "Thursday Evening," by Christopher Marlowe. Also there was an unusual feature in a fashion show called "Togs and Tunes of the Times." This consisted of a showing of costumes worn by prominent local individuals of the past. One dress was of the year 1800, while we had dresses for every ten year period from 1850 down to the present. As each costume was shown by some lady, a song was sung which was being sung at the time the costume was worn. Our monthly Sunday evening parish suppers continue to hold much interest. There is always a program in connection. The pastor has commenced his fifteenth year. An invitation to consider a parish farther west was declined recently. Among many singing engagements, the pastor was tenor soloist in the "Messiah" given by the Methodist church at Janesville, Wis., at Christmas.

* *

BOOK REVIEWS

(*Continued from page* 25)

ably intelligible style not distinguished by a too nice regard for words. In the essay on Sand and Flaubert and in one or two others he adds to his undeniable vigor and perspicacity a grace of style made pleasant by contrast.

* *

The January Magazines

Dhan Gopal Mukerji, whose recent book we not long ago reviewed, writes for the *Forum* under the title "What is Civilization?"

In the *Yale Review* Judge Grant writes on "Marriage and Divorce," arguing for a federal divorce law.

J. B. S. Haldane, author of "Daedalus," undertakes, in an article in the *Atlantic*, to defend the use of poison gas. Stanley High writes on religion in Russia and Reinold Niebuhr surveys the state of Christianity.

In a dialogue which Archibald Henderson has set down for the *Century* George Bernard Shaw comments on his war record. Alexander Meilkejohn, distinguished educator, outlines a proposal for a new kind of college. Maurice Hindus writes "Russia's Challenge to Christianity." Nathaniel Peffer holds a *post mortem* on the election.

The *Mercury* continues its campaign of idol-smashing, James Russell Lowell and Davy Crockett figuring as this month's victims. Frank R. Kent contributes a rather illuminating article on campaign funds.

An American labor party is the subject for this month's contributors to the *World To-morrow*. Devere Allen, Norman Thomas and A. J. Muste join in the discussion.

* *

A GREAT BEQUEST FOR PEORIA

By the will of the late Mrs. Sarah D. Easton of Peoria, Ill., who died in Los Angeles, Dec. 23, 1924, the First Universalist Church of Peoria, Ill., of which Dr. B. G. Carpenter is pastor, is given a third interest in a residuary estate. The church eventually will get at least $100,000. This is to be known as the Easton Fund, in memory of Mrs. Easton's father, the late Dennis Blakesley. This bequest comes free and unencumbered, but will not be available for a period of years, as the church inherits upon the death of other heirs.

* *

CHURCH MEMBERS REPORTED IN 1925

Suffolk, Va.	1
Stamford, Conn.	6
Middletown, N. Y.	2
Danbury, Conn.	1
Total	10

* *

A BEQUEST FOR THE GENERAL CONVENTION

Miss Mary Ann Smith of Princeton, Ill., who died some time ago at the age of seventy-five, left a will bequeathing her entire estate to the Universalist General Convention. The exact amount is unknown, as everything is in the possession of a relative who is contesting the will. Judge Roger S. Galer of Iowa is representing the Convention. The will has been admitted to probate, but the case has gone on appeal to the Circuit Court. Judge Galer says that estimates agree that the estate will amount to at least $100,000.

Notices

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists will meet Wednesday, Jan. 21, at the First Universalist Church, Quincy. Morning session at 10.30. Program: Devotional service conducted by Rev. John Reardon. Sermon on "Miracles," by Rev. Arthur E. Wilson, Braintree. 12.15, dinner, served by the ladies of the church. 1.30 p. m. Business session. 2.30 p. m. Address, "The Layman and the Church," by Rev. Fred Alban Weil, minister of the Quincy Unitarian church.

The pastor and people of the Quincy church cordially invite a large delegation from each parish in the Association.

J. L. Dowson,
Secretary.

* *

DOOLITTLE HOME FOR AGED PERSONS, INC.

The annual meeting of the corporation will be held at the Home, in Foxborough, Mass., Wednesday, Jan. 21, at 1.30.

Helen W. Rice, Clerk.

* *

DAILY SERVICES AT KING'S CHAPEL

Preachers from January to March are as follows:

Jan. 20, 21, 22, 23. Rev. Dilworth Lupton, First Unitarian Church, Cleveland, Ohio.

Jan. 27, 28, 29, 30. Rev. Thomas H. Billings, Ph. D., Minister-elect, First Church, Salem, Mass.

Feb. 3, 4. Rev. Charles R. Brown, D. D., LL. D., Dean of Yale Divinity School.

Feb. 5, 6. Rev. Stanley Ross Fisher, Wellesley Congregational Church, Wellesley, Mass.

Feb. 10. Rev. John Howard Mellish, Holy Trinity Church, Brooklyn, N. Y.

Feb. 11-27. To be announced.

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

FERRY BEACH REUNION

The annual Ferry Beach Reunion will be held at the Cambridge First Universalist Church, Inman Street, Central Square, Cambridge, Mass., on Friday evening, Jan. 23, 1925.

Dinner will be served at 6.30 p. m. Tickets seventy-five cents each. Make reservations for same and enclose money to Miss Isabel Gunnison, 64 Inman Street, Cambridge, Mass., not later than Tuesday, Jan. 20.

The Ferry Beach Park Association.
Elmer D. Colcord, Secretary.

* *

BOSTON MINISTERS' MEETING

The speaker for Jan. 19 will be L. A. Owen, subject, "The New Spiritual Awakening." Jan. 28, Rev. Anson Titus will speak.

* *

MASSACHUSETTS MEN'S BANQUET

Time. Tuesday evening, January 27, 1925.

Place. Boston City Club, Boston, Mass.

Speakers. Real Universalist Laymen: Arthur Nash of Ohio, Robert W. Hill of Massachusetts, and others to be announced.

Banquet. Better than the best.

Tickets. $2.00 per plate.

Auspices. Of the Massachusetts Universalist Comrades, the Massachusetts Universalist Convention, the Five Year Program Committee.

Wanted. All Massachusetts Universalist men who like to meet other Universalist men, talk with them, eat with them and listen with them to such live speakers as Nash of Golden Rule fame and Hill of Rotary Club note.

Notice. Full particulars, application blanks, etc., will be sent to each Universalist church in Massachusetts. Watch for them.

Obituary

Mrs. Adeline K. Pettengill

Mrs. Adeline K. Pettengill, widow of Royal H. Pettengill, died at her home, Auburn, Maine, Nov. 1, 1924. She had been totally blind for eighteen years.

Mrs. Pettengill was born in Hebron in 1842, the daughter of Queeny G. and Myra Leavitt Dillingham. She leaves two sons, Edgar R. and Ralph E., both of Auburn, and three grandchildren. A daughter, Carrie, died in 1899. Her husband died in 1904.

Mrs. Pettengill was an ardent worker in the Universalist church until she lost her eyesight.

Rev. Will A. Kelley of Barre, Vt., a former pastor, conducted the funeral services.

Mrs. Laura A. Parsons

Mrs. Laura A. Parsons, widow of Noah J. Parsons, died Dec. 24, at her home in Cortland, N. Y.

Laura Alsestia Blanchard was born April 21, 1842, in Cuyler, a daughter of Jesse Mason Blanchard and Sally Harris Blanchard. In 1854 her parents moved to Freeville and she attended school in the Washington district. Later she attended the Clinton Liberal Institute, and still later studied at the Groton school.

She married Noah J. Parsons, Nov. 25, 1867.

Mrs. Parsons was the oldest in membership and years of all the congregation of the Universalist church, with which the families of her father and her grandfather had been associated since its building in 1838. She never missed a service unless she was out of town or ill, nor did she miss a meeting of the Ladies' Aid Society, of which she was treasurer over forty years.

Besides her two sons, Fay C. Parsons and Paul P. Parsons, she leaves a brother, James H. Blanchard of Sunbury, Pa.

Funeral services were conducted by Rev. F. W. Betts, D. D., of Syracuse, N. Y., assisted by Rev. Hermon L. Brockway, pastor of the Universalist church of Cortland.

Mrs. Abbie Maria Pratt

Mrs. Abbie Maria Pratt, widow of Joel Pratt, died Monday, Dec. 15. She was born in Westminster, Mass., more than eighty-six years ago, and her last years were spent in Leominster, Mass., where she was closely identified with the Universalist church. She had been a member of the church since its organization. For nearly thirty years she served the Ladies' Circle as treasurer, remaining in office until last October. She was a soldier's widow and was connected with the Relief Corps and had been a member of the D. A. R., and of the Eastern Star.

Two days after her eighty-sixth birthday she suffered a shock and for the remaining eleven weeks that she stayed her soul was in prison, and she longed for release. "The best way out," she called the approaching end. Her presence, her voice, her influence will long be missed in the local church to which she was devoted and to which she left her all. The last services were held in the church, as was fitting, and the mass of flowers gave testimony to the esteem and affection in which she was held by many friends.

Her minister, Rev. Isabella S. Macduff, conducted the service. The burial was in Evergreen Cemetery, Leominster.

Edwin Chapin Brooks

The sudden death of Edwin C. Brooks, at his home, Dec. 13, 1924, takes from the Melrose (Mass.) church one of its most loyal and devoted workers.

Mr. Brooks was born in Newmarket, N. H., Dec. 3, 1844. For eighteen years he was superintendent of the Cambridge, Mass., Water Works. On his retirement from active work he came to Melrose and has ever since been closely identified with our church, of which he was a member and a trustee. He was a member of Mizpah Masonic Lodge of Cambridge, the Royal Arch Chapter, and the Commandery. He was also past president of the New England Water Works Association, a member of the American Society of Mechanical Engineers, the Grand Army and the New England Naval Association.

Mr. Brooks leaves a wife, Mrs. Marian Newhall Brooks, a daughter by a former marriage, Miss Mary H. Brooks, and a brother, Benjamin Brooks, of Ohio.

The funeral was conducted by his pastor, Rev. L. L. Lewis, and burial was at Cambridge Cemetery.

Mrs. Ada B. Mead

Saturday, Dec. 20, Mrs. Ada B. Mead, at the ripe age of eighty-three years, moved over into the company of a host who had known and loved her here. She was the wife of Rev. I. J. Mead, for years an associate editor of the *Leader*, one of the most devoted, spiritualized men I have ever known. Enfeebled for years, the result of an accident, she bore with Christian fortitude her suffering, never, for a moment, losing interest in everything connected with the church she loved and the work of her husband and son. Her home was a sanctuary of peace for all who entered and in that atmosphere was reared the son who later was to watch over and care for his mother. In the passing of such a soul the son, Byron A. Mead, and his wife will find consolation in the blessed memory of those gone home, and increasing faith in the glorious belief they so deeply cherished.

The last services were conducted by the Rev. A. F. Walch of Augusta and the burial in the family lot at Bangor.

G. M. Twitchell.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Rev. Charles Wendte Jan. 25
The Unitarian Minister

Crackling

The wife and daughter of Colonel Berry, camp commander, came to the gate after taps and demanded admission. The sentry objected.

"But my dear man, you don't understand," expostulated the older woman. "We are the Berrys."

"I don't care if you're the cat's whiskers," retorted the sentry. "You can't get in at this hour."—*American Legion Weekly.*

* *

A little boy between three and four years of age, the son of one of the preachers of the Kingston District, enjoys the bedtime stories over the radio. The other evening at the conclusion of his prayer, just before tumbling into bed, he said: "Please, Jesus, this concludes our program for this evening. Signing off, 6.30 Eastern Standard Time. Good night."—*Christian Advocate.*

* *

She had just returned from the barbershop, where she had exchanged her heavy tresses for a shingle.

"I simply could not stand the weight of all that hair on my head another day," she explained to her angry husband.

"I always thought your head was weak," was his only comment.—*Cincinnati Enquirer.*

* *

The practise of reading old lectures to new students is confined to theological colleges. Once there was a professor in Scotland who jumped on a student with "Mr. Blank, you are taking no notes."

"No, sir," replied Mr. Blank brightly. "I've got my father's."—*Exchange.*

* *

Johnnie: "Mother, I just seen—"

Mother (reprovingly): "Johnnie! Where's your grammar?"

Johnnie: "I was just trying to tell you. She's down at the barber's shop getting her hair bobbed."

* *

The customs officer eyed the bottle suspiciously. "It's only ammonia," stammered the returning passenger.

"Oh, is it?" said the customs officer, taking a long swallow. It was.—*Princeton Tiger.*

* *

"Why do you want limburger cheese packed in your lunch?" asked the grocer.

"Because, pap," answered his truthful little son, "I want the teacher to send me home."—*The Progressive Grocer.*

* *

"What is Mr. Baldwin going to do about coal?" asks a contemporary. The same as the rest of us, we suppose. Order coal, and then take what they send him.—*The Humorist (London).*

* *

Meanwhile, where is the amendment which would compel everybody over eighteen to go to work?—*Dallas News.*

Handicapped or The Life Story of Frederick A. Bisbee

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Dr. Frank Adams, long at Elgin, Ill., is now minister of the Church of Our Father at Detroit, Mich. He is State Chaplain of the American Legion of Illinois and was a captain in the National Army during the War. He takes a commanding place to-day as a leader in peace and reconstruction.

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